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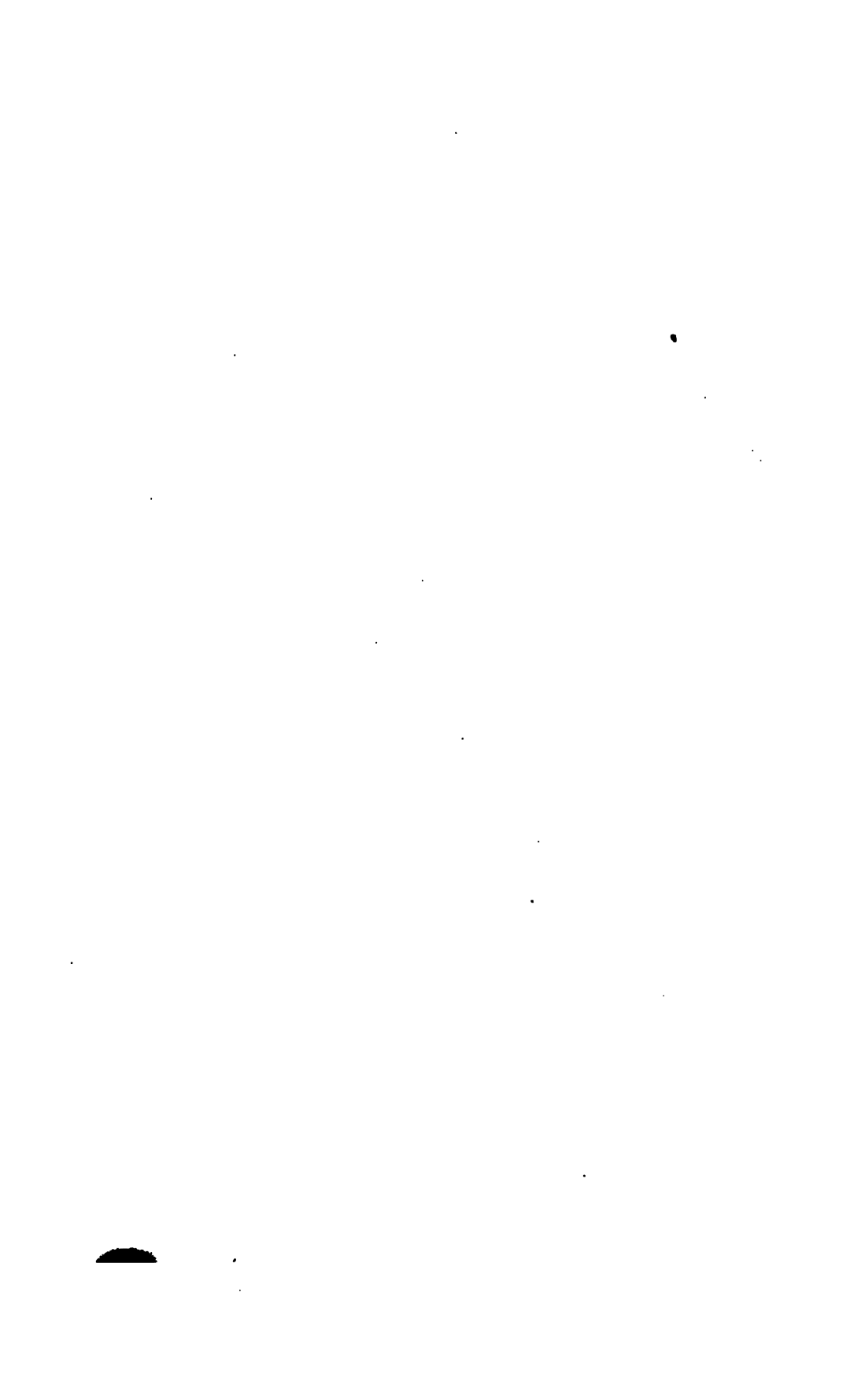
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NORTH CHURCH
CENTENNIAL.
NEWBURYPORT, 1868.

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A

RECORD OF PROCEEDINGS

IN THE

North Congregational Church,

NEWBURYPORT, JANUARY 24, 1868,

ON THE OCCASION OF ITS ONE HUNDREDTH ANNIVERSARY,

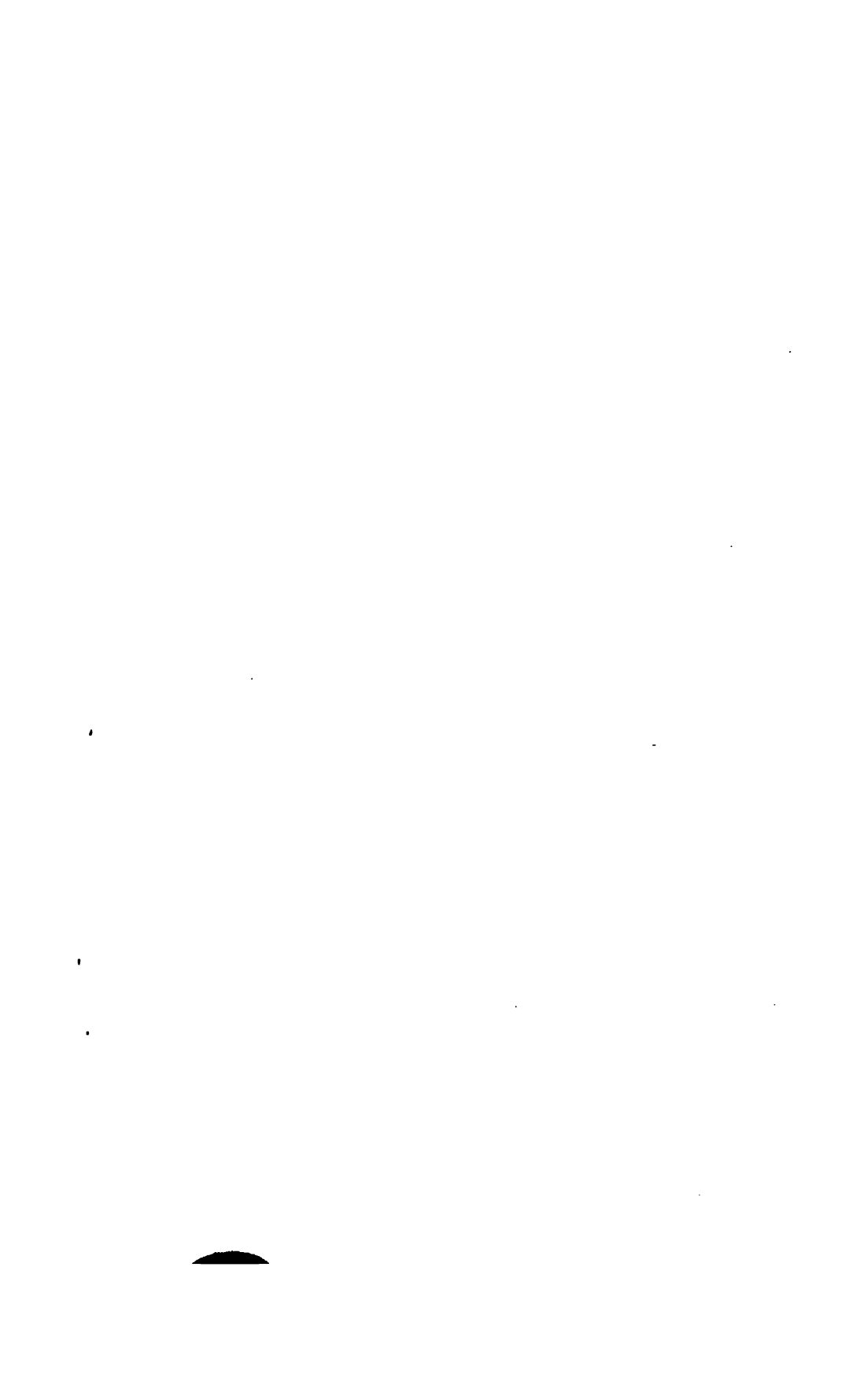
CONSISTING OF

A DISCOURSE, ADDRESSES, AND LETTERS.

EDITED BY THE PASTOR,

REV. WILLIAM ANDERSON McGINLEY. X

NEWBURYPORT:
PUBLISHED BY GEORGE W. CLARK.
1868.



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PREFACE.

THE one hundredth anniversary of the church properly fell on Saturday, January 18; but at a meeting of the church and society it was voted, that, in consequence of the inconvenience which would attend the observance of a day immediately preceding the Sabbath, in the manner intended, and also the impropriety of so doing, the observance of the anniversary should be postponed to the following Wednesday, January 22; when, in consequence of a violent snow-storm, it was again postponed until the following Friday, January 24. The Committee of Arrangements was composed of the pastor, deacons, and parish committee, viz.:—

REV. WILLIAM ANDERSON MCGINLEY, *Pastor.*

Deacons.

THOMAS FOSTER,
WINTHROP O. EVENS,
ALBERT CURRIER.

Parish Committee.

CHARLES R. SARGENT,
AMOS COFFIN,
JOHN H. BALCH.

Invitations were extended to the ministers of the Essex North Conference, the evangelical clergy of the city, and to clergymen in various places, who either originated in this church, or had been in some peculiar manner associated with it.

These proceedings are published at the request and upon the personal responsibility of Messrs. Charles R. Sargent and Amos Coffin.

W. A. M.

NEWBURYPORT, Feb. 25, 1868.



ANNIVERSARY PROCEEDINGS.



DISCOURSE at half-past ten o'clock, A. M., by Rev. WILLIAM ANDERSON MCGINLEY, Pastor of the Church.

DISCOURSE.

"FOR INQUIRE, I PRAY THEE, OF THE FORMER AGE, AND PREPARE THYSELF TO THE SEARCH OF THEIR FATHERS (FOR WE ARE BUT OF YESTERDAY, AND KNOW NOTHING; BECAUSE OUR DAYS UPON EARTH ARE A SHADOW): SHALL NOT THEY TEACH THEE, AND TELL THEE, AND UTTER WORDS OUT OF THEIR HEART?"—*Job* viii. 8, 9, 10.

ONE of the chief occasions, both of speculative and practical error, is the brevity of human life. Elihu was right when he said, "Days should speak, and multitude of years should teach wisdom." The operations of truth are long, but man's observation of their progress is brief. We look at great principles, in their present operation, very much as men observe large bodies through narrow crevices; their opinion of them depends very much upon where the crevice happens to lie,—whether it is the beginning, middle, or end of the object it permits them to see. The man that dies when Liberty is prostrating commerce, cutting throats, and shaking empires, regards her in a different light from him who beholds her amid the toil and privation of rearing a new fabric; or when she is cleansing the state; or when she sits a queen, with an olive-branch in her hand, and a prosperous nation at her feet. So, in the longest life, we see but "parts of the ways" of Him that "teacheth man knowledge." When men lived a

thousand years, their children might well regard them as oracles; but we, who "are but of yesterday," whose "days upon earth are a shadow," if we would learn wisdom, we must sit at the feet of many generations; for it is only from the history of long periods that true principles are surely learned.

We stand to-day at the close of a century, — a century in the history of this church, planted in the name of the Lord Jesus Christ. We are called to look back over its record, to mark the themes for thanksgiving, and to appropriate some of its lessons of instruction. It is not my purpose to enter to-day into a minute detail of the events in its history. Only eight years ago, Dr. Dimmick one of its most honored pastors, on the occasion of the fortieth anniversary of his pastorate, delivered a discourse which was printed and circulated, which I find upon examination of all the records, to contain a complete detail of all the facts worthy of notice in the history of this church. The recentness and completeness of this performance, and the fact that it is in possession of nearly all the families interested in the subject, deter me from pursuing the same path. It is my purpose, rather, to sketch briefly some of the principal actors, and their connection with the movements of the times in which they lived, with some of the lessons of the century, suggested thereby.

1. The historic relation of this church to those by which it is surrounded.

The first sermon ever preached in Newbury was preached by Rev. Thomas Parker, in the shade of an oak-tree, on the banks of Parker River, during the spring of 1635, when the township was incorporated, and when the first

church in Newbury was organized, two hundred and thirty-three years ago.

Fifty-four years later, in 1689, a second parish was formed, and a church built, in what was then called the "West Precincts," on the ground now occupied by the Bellville Cemetery. Of this, the church organization now lives in the First Church of West Newbury, where it was subsequently removed. The parish in the Bellville parish, and a portion who were disaffected at the time of the removal, in the present Episcopal Church.

Thirty-six years later, in 1725, the First Congregational Church in Newburyport was organized. This was the same organization as that now known as the Pleasant-street Church.

Eleven years afterwards, in 1746, at the time of the Whittfield excitement, the Federal-street Church came off from the First, or Old Town Church. Their incorporation being strenuously opposed by the mother church, they succeeded in gaining it under the Presbyterian name; thus establishing their denominational existence, under a similar pressure to that which gave rise to the Episcopal Church, and also to many other churches, of different denominations, throughout New England during the same period; as when from disaffection, or other cause, a church wished to organize within the boundaries of an old parish, and failed to gain from the legislature an act of incorporation as a Congregational Church, by applying in another name they were enabled both to get an act of incorporation, and to be relieved from a taxation, which would have otherwise been very oppressive. From the Federal-street

Church sprang the Prospect-street Church, in 1794, and the Harris-street Church in 1795.

Twenty-two years after the organization of the Federal-street Church, January 18, 1768, this church separated from the First Congregational Church in Newburyport, now known as the Unitarian, or Pleasant-street Church, but which a hundred years ago stood on the ground which is now Market Square.

It is worthy of remark, as a matter of history, that of all the churches mentioned, this alone effected its separation in a purely friendly manner. All the rest, it appears, had their origin in more or less of a storm, theological, political, or both. I mention these facts in order to show the historical connection of this church with those sister-organizations now so familiar to us all. Whatever of feeling their births may have originated has doubtless all passed away with the dead generations.

It was voted, at the separation of this church, —

1. That the church be divided into two churches.
2. That the church plate and stock be divided.

The seceding members — fifty-five in number; twenty-one males, and thirty-four females — became a religious organization at once, by virtue of the terms of separation, and proceeded to the erection of a meeting-house, which was completed in October of the same year, holding their meetings in the mean time in the Town Hall.

The cause of the séparation, as appears from the record, seems to have been, because "the church were unable to agree in the choice of a person to succeed Rev. Mr. Lowell, in consequence of a difference of opinion as to some of the important doctrines of Christianity."

This difference of opinion — which may have been of long standing — was doubtless brought to a head by the fact that, after the death of Mr. Lowell, in 1767, two young men, classmates from Cambridge, were invited to preach as candidates, — as appears from the records of the old church, — Mr. Christopher Bridge Marsh, for one month; and afterwards, Mr. Thomas Carey, for three months.

This preaching definitely developed the "difference of opinion," as appears from the result. Mr. Carey was chosen pastor of the old church by a majority, whilst the opposing minority, after its separation, gave Mr. Marsh a call to settle over the new church, which he accepted, and was ordained the first pastor of this church, October 19, 1768. The Abridgment of the Cambridge Platform was adopted as the rule of the church, in all matters to which it relates. On the 4th of March following the separation, the church renewed their covenant, inviting Mr. Noble, of Newbury, to act as moderator on the occasion.

As this was a period of transition, it is interesting to note the progress, in the church creeds, from that which in its vagueness and generality suited loose views, to that clear, particular, and definite statement, in which a positive faith always seeks to embody itself, and which ever marks an intellectual and spiritual progress. The covenant of the old church, which was drawn up by Rev. Caleb Cushing, of Salisbury, reads thus: —

"Whereas it has pleased Almighty God, of his free grace, to call and accept us sinful creatures into covenant with his Majesty in Christ, we do therefore, in a deep sense of our own unworthiness, and with an humble dependence

on divine grace for assistance and acceptance, solemnly professing our firm belief of the Christian faith, according to the doctrine of the Holy Scriptures, avouch that God, whose name alone is Jehovah, Father, Son, and Holy Ghost, to be our God, and the God of our seed ; and do make a firm covenant with his Majesty in Christ, and one with another, promising, through his grace, to give up ourselves to God in Christ, acknowledging him to be our Prophet, Priest, and King ; to submit to his government, and to all his holy laws and ordinances ; to shun all errors, with all ungodliness and unrighteousness ; and to walk before him in all things, according to the rules of his Holy Word ; and to walk together as a church of Christ, in the faith and fellowship of the gospel, in mutual love and watchfulness, for the carrying on of the worship of God, and promoting our mutual edification in faith and holiness."

This was in 1725. In 1768, when this church commenced its existence, it renewed its covenant ; embracing therein its Confession of Faith, in the following terms :—

"Forasmuch as God, in his providence, has ordered and overruled affairs in such a manner, that the church and people, heretofore under the pastoral care of the Rev. John Lowell, have amicably divided themselves into two distinct bodies or assemblies for public worship ; therefore we, who are visible professors, and that part of the church who for the present meet for public worship in the Town House, think it our duty to renew our covenant engagements to God, and also to one another in this new situation. And we do hereby declare our serious belief of the Christian religion, as contained in the sacred Scriptures of the Old and New Testaments ; and with such a view of

them as Protestant Confessions of Faith and Catechisms have generally exhibited; and *particularly, we think that the Westminster Confession of Faith and Catechisms exhibit a good system of Christian doctrine and duty*, as contained in the Word of God; and we desire heartily to conform to the rules of our holy religion as long as we live in this world, and with an humble dependence on the grace of Jesus Christ, the great Head of the Church, we engage to walk together as a church of our Lord Jesus Christ, in the faith and order of the gospel, professedly on the Congregational plan of government, conscientiously attending the public worship of God, and the sacraments of the New Testament, and submitting ourselves to the discipline of Christ's kingdom, in communion with one another, and watchfully avoiding all sinful stumbling-blocks, and contentions, as becometh a people whom the Lord hath bound up together in faith and charity."

In 1781, after the settlement of Dr. Spring, another confession of faith was drawn up by him (which, with other papers belonging to the church, was destroyed with the church edifice, which was burned), which set forth in the most clear and distinct manner, all the leading doctrines of the orthodox faith.

General references to "Protestant Confessions of Faith," or even to the "Westminster Confession of Faith and Catechisms," no longer answered the purpose. There must now be, not only a general recognition of all the leading doctrines of the orthodox faith, *but an emphatic declaration of the specific views of the Hopkinsian school of that faith*. Even after a revision and condensation of this confession, — by a committee appointed for the purpose, during the interval

between the death of Dr. Spring and the settlement of Dr. Dimmick, — although too long for insertion in full, a few articles will show its spirit, and the wonderful advance made in the direction of a *definite faith*.

ARTICLE 4. "We believe that God made man upright, *and did not confirm him in a state of endless perfection, because he determined to glorify his attributes in the work of redemption.*"

ARTICLE 6. "We believe that all the posterity of Adam came into the world, *in consequence of the apostasy, destitute of true holiness, and totally depraved. We also believe that sin consists wholly in the opposition of heart to the divine commands, and that all the human race are subjected to death, because all have sinned.*"

ARTICLE 7. "We believe that God cannot consistently save any man from endless destruction, *but upon the principle of an infinite atonement.*"

ARTICLE 8. "We believe that God has most graciously given his Son Jesus Christ to redeem sinners, and that Christ the *substitute of man, by his obedient death, hath made the atonement.* In consequence of Christ's having tasted death for *every man*, we believe that salvation is *freely offered to all mankind, and that none will be lost but those who refuse it.* While we believe that none embrace Christ but the *elect, whose hearts are renewed by the special agency of the Holy Spirit, we also believe that others will be destroyed for rejecting Christ; for neither the special agency of God, nor his eternal decree, interferes with the freedom of man.*"

ARTICLE 10. "We believe that holiness consists in *that love to God and man which is impartial; and that no man*

will embrace Christ by faith while destitute of disinterested affection; for gospel charity seeketh not her own, but the glory of the divine character."

ARTICLE 12. "We believe it is the duty of all men to pray, and to observe all the divine commands *in a holy manner; and that God neither requires nor approves any promises, covenants, or actions, which are destitute of holiness; for thus saith the Lord, What have I to do with the wicked, that he should take my covenant in his mouth? — and when ye make many prayers, I will not hear.*"

ARTICLE 13. "*We believe that men are under obligation to be perfect, and to observe every divine ordinance.*"

At a still later date, during Dr. Dimmick's settlement, this condensed confession was again condensed and *modified*, when it assumed the form in which we now have it in the Church Book. Taken together, these various confessions constitute, probably, as good an illustration of the growth of what is now known as *New England Theology*, as could well be found in the history of one church.

REV. CHRISTOPHER BRIDGE MARSH.

"Mr. Marsh was the only son of Deacon Daniel Marsh, of the First Church in Boston. Three years after leaving college, in 1764, he began to preach, and was soon after called to be chaplain in Castle William, in Boston harbor, where he continued between two and three years." From that post, he was called to this church, and settled on a salary of £120, or about \$400. He was never married, and lived only about five years after his settlement.

At his death, which occurred in his thirty-first year, of

consumption, his remains were interred in what is known as the "Old Burying Ground." His scholarly cast of mind is evident from the character of the books which he bequeathed to the church, as a beginning of a clerical library. The apparent results of his labors seem to have been scanty, only fourteen members having been added to the church during his ministry, and part of these by letter. But it must be borne in mind that this was a time of general declension in religion; and, more than that, a time when the half-way covenant system was in full operation; the direct tendency of which was to keep men out of the church. The power of this seems to have been immense; for notwithstanding the most definite action was taken by the church immediately after its organization, — if by the term *Christian covenant* we are to understand the covenant entered into by full church members, *in distinction* from the *half-way* covenant, — yet the custom continued during the whole of Mr. Marsh's ministry.

From an account published of him at the time of his death, Mr. Marsh appears to have been highly esteemed for his moral excellence, and respected for his talents; and, as was natural in the first minister of a church separating on theological grounds, his preaching was largely doctrinal in its character. From all that has come down to us, he was, probably, what was termed a "moderate Calvinist" in his theology. But we may well believe that an infant church, struggling for an existence, surrounded by a corrupt theological atmosphere, and which, though it had organized on a professedly higher doctrinal basis, yet could not resist the half-way covenant practice, after express action on the subject, that it had as yet attained no

very marked character; and in fact, was no more than prepared for the reception of more positive truth.

For this condition of affairs the Lord had prepared a man, and in his providence had brought him to their notice, more than two years subsequent to the death of Mr. Marsh, which occurred December 3, 1773.

SAMUEL SPRING, D. D.,

received, at the hands of a messenger despatched for the purpose, an invitation to preach as a candidate. He was at this time stationed at Ticonderoga, as a chaplain in the army. He had been attached to Arnold's Canadian expedition, which embarked at Newburyport, and on a Sabbath, over which it remained in this city, he preached in the Federal-street Church, and, as tradition says, to the troops, at the time of their embarkation, at the foot of Green street; which hearing, led to simultaneous calls to preach as a candidate, from both the Federal-street Presbyterian Church, and this church. His reply to the letter from this church was in his usual straightforward, manly manner, — thanking the people for their preference, and declining the invitation on the ground of his engagement with the army. Whereupon the society voted to wait for him until the campaign was over; in pursuance of which they renewed their invitation in October of the same year. He commenced to preach as a candidate about the 1st of February, 1777; preached for two months, and was called to settle, April 1st, at a salary of £140 and a free contribution, and the promise to add thereto from time to time such sums as might be

necessary for an "honorable support:" which they did with astonishing rapidity; as in three years we read that it went up to £10,000, at which figure, it is highly probable he was on the verge of starvation, as money at that time scarcely paid for its transportation. He was ordained and installed as pastor of this church August 6, 1777.

Dr. Spring was born in Northbridge, Mass.,—which was then part of the town of Uxbridge,—February 27, 1746 (O. S.). He was a son of Col. Ephraim Spring, a prominent citizen of that town. He graduated at Princeton, N. J., 1771; where he remained a resident graduate for eight months, studying theology under Dr. Witherspoon. He completed his studies with Drs. Bellamy of Bethlehem, Conn., West of Stockbridge, and Hopkins of Newport, R. I. He was licensed to preach in 1774, in 1775 joined the army, and in 1777 settled here, and was probably as suitable a man for the time and place as ever was settled anywhere.

To appreciate the man and his work, we must consider the times in which he commenced his career. In nearly all this region, as well as throughout the country, theology had depreciated nearly as much as the currency. For a long time previous to the Revolution there had been a gradual declension in vital piety, and a consequent gradual progress towards doctrinal error. With the Revolution came not only the ordinary religious demoralization incident to war; but with French aid came French infidelity. With the principle of liberty, which then fired the whole nation, were intimately associated principles hostile to the Christian faith. And as is always the case, under similar circumstances, a lenient judgment was passed, if

not a favorable consideration given to, the creed of friends who stood shoulder to shoulder with them in their resistance to wrong. Infidelity, thus aided by the natural impulses of friendship and gratitude, found also a powerful ally in the general indifference to religion which pervaded the land. The soil was prepared, and the seed was sown under the genial sunshine of national gratitude. Many of our leading men, Franklin, Jefferson, and others, had imbibed infidel sentiments during a foreign residence. The works of Tom Paine, and others of the same school, were then in the height of their popularity; so that under these influences vital piety was probably never at so low an ebb, in the history of our country, as at the close of the Revolution. The great majority of churches in this region were substantially Arminian in sentiment. It is true that no division had taken place, the lines were not drawn, and the churches for the most part still retained the old standards. The Westminster Confession of Faith figured at the head of the covenants of churches which believed and to which was preached little more than common morality. It was this condition of affairs which afterwards gave to Unitarianism, when it came to be preached, its ready and prompt acceptance.

It was in the midst of this decay of religious life that Dr. Spring was settled over this church; itself too feeble to resist the encroachments of the "half-way" covenant system, which was an embodiment of the spirit of the times; combining as it did the common disregard for vital piety and that excessive regard for forms which led and permitted men of the most dissolute

lives, for the sake of gaining baptism for their children, to go through what must have been the most solemn mockeries of confession which ever disgraced the Christian church. It was an age of barren formalism, and, like all such periods, a time of intellectual slumber in the religious department of thought. Additions to the churches were fewer than at any period of our history. Even the old-school Calvinists of this region, who were the chief defenders of orthodoxy, such as Drs. Dana of Ipswich, Tappan of West Newbury, and Rev. Mr. Braman of Rowley (if we may judge from Tappan's controversy with Spring), held views upon the nature of virtue, which smacked exceedingly of the formalism of the time; as the theological philosophy of every age is apt to partake more or less of the nature of compromise with the dominant errors amid which it has its birth. In this condition of affairs Dr. Spring entered upon his ministry here. He was strong, original, and independent in his entire character; the last man in the world to float with a current; a man possessed of undoubted courage. It is related of him, that in the assault on Quebec, when a captain faltered, he offered to lead his company in the escalade. And in addition to this, a moral firmness never to be moved by consequences. He was by nature an autocrat, in the best sense of that term; whilst without doubt, his military experience, and his education under divines of the most commanding power in the country, had tended to confirm a character singularly authoritative. Indeed, the majesty of power was the overshadowing thought in his mind. The impressions which led to his conversion were made in explaining and defending, before his class in college,

the Copernican system of philosophy, when it is said he was so overwhelmed by his apprehension of the power and majesty of God, as displayed in creation, that he burst into tears. Such a display, on the part of a man so little subject to overpowering emotion, bespoke an apprehension of the power of God very rarely attained. And through all his works, and in all his life, high above every other thought, towered this one, *The sovereign God*. Could he have sounded his voice through the universe, laden with but one command, it would have been, "Bow down before the great and terrible God." All the traditions of his professional life represent him as animated with a profound sense of the dignity and responsibility of a minister of God. Even in the solemn and stately step with which on entering the church he marched to the pulpit, book in hand (still so well remembered by the old people), and in his grand and authoritative manner, there was not so much of ministerial formalism as of a profound consciousness that he was the priest of Him who "looketh on the earth, and it trembleth, who toucheth the hills, and they smoke;" as that he saw in the church and assembly on earth the shadow of that where archangels move in awful grandeur, and countless millions veil their faces in the presence of Him who "inhabiteth eternity," "who spake, and it was done, who commanded, and it stood fast." Before his mind God moved with the same majesty, with which he passed in the visions of the old Hebrew prophets; and for man to resist or question him, were as mad as though an atom were to rebel against the universe. There is something which stirs and thrills the heart, in perusing his works, to see the sublimity of God in his thoughts,

and his profound sense of every creature's obligation to obey the faintest expression of the Creator's will.

With such thoughts of God, the whole question of sin presented no serious obstacles to his mind. The ruling consideration with him was not the salvation of men, nor the well-being of any class of creatures in the universe, but it was the glory of God; and hence the intrinsic nature of any plan or system, as it might appear to the selfishness of the human heart, offered no difficulty to his mind, if by it God was exalted. Those weak and sickly notions of the fatherly love of God, which neutralize the sterner portions of revelation, and which have their birth in our love of sin and dread of danger, weighed not a feather with him. If God could be glorified, of what dare a man complain? If the attainment of this consigned man to perdition, who in heaven or earth so hardy as to object? Hence, disinterested benevolence was his theory of holiness; motive, the sole measure of the worth of actions; whilst the power and duty of *instant* repentance was one of his chief themes of discourse. His controversies were not directly as against the Arminianism of the time, but as opposed to the extreme old-school Calvinism of the period. This, without question, was a most fortunate thing in view of the work he had to do, as it brought the public attention to a comparatively unprejudiced consideration of the truth; which would not have been the case had it been directly aimed against the Arminian formalism of the time. The attention which his disputes engaged was directed to orthodox truth on both sides; so that that truth which had become strange to the popular mind was brought distinctly to view on all sides.

And thus he accomplished what I imagine was one of his chief missions here, namely, *the awakening of religious thought*. He aroused mind to activity in a region where it had long been stagnant,—to activity upon the great, vital truths of the gospel; and thus light was let in on the great mass of negative, thoughtless, corrupt mind, which was instrumental in the hands of God in turning the tide of formalism, which threatened to overwhelm all our churches. It was impossible for a community to disregard the contest of such minds as were then engaged; and equally impossible for men to resist serious thought, in view of the truths brought out by the contest. Startling and paradoxical statements were made on both sides, which led men to consider where the truth did lie.

To illustrate the marked distinction on one point in the controversy, and the style which often characterized it: On one occasion, Dr. Dana, Sr., one of the extreme old-school Calvinists, in preaching in the Federal-street Church, and addressing the impenitent, spoke thus:—

"My dear, impenitent friends, do not be discouraged because you are not yet converted. *Persevere in the use of means, and perhaps God may convert you yet; remember the impotent man lay by the pool thirty and eight years before he got in.*" Whilst, on the other hand, Dr. Spring stood in the pulpit of this church and reiterated such language as this (I quote from one of his sermons):—

"We cannot, without violating the most sacred obligations, take a single step to the right or left, before we give away our hearts to Christ. *Yea, we have not even liberty to fetch another breath, before we breathe in the exercise of saving faith.*"

Such were the opposing views, and such the character of many of his utterances, which were retailed and discussed far and near. They were talked of in shops, stores, and homes of the people in every direction : thus and so Dr. Spring said. And in this manner he gave to the mind of all this region a healthy stimulus. It awoke from its sleep, and long-neglected truth received a fresh and earnest consideration. With equal clearness and decision he preached Christ, the only way of salvation ; the necessity of the regenerating power of the Holy Spirit ; and, in short, all the leading truths of the gospel system he brought out so distinctly, that none could misunderstand his meaning ; whilst, to combat the errors of the times, he emphasized the sovereignty of God, and the entire depravity of every act of man, until he had repented and given his heart to Christ ; that, prior to this, it was impossible for him, either in thought, word, or deed, to do anything which would commend him to God in any degree ; that the instant duty of every impenitent soul was to repent ; that he was a "false teacher" who told him to do anything else before that. In a word, he was the chief organ of Hopkinsianism, or the new divinity of the time, in this region.

As a preacher, he is represented as a man of very remarkable power ; more especially in his extemporaneous efforts, when, untrammelled by his notes, he was accustomed to throw his energies more unreservedly into his discourse. He was not only profoundly doctrinal, but severely practical ; social customs, morals, and politics were dealt with in the most straightforward manner. His sermons display a knowledge of human nature, a freshness and closeness of application, which give the reading of them an

interest which that occupation rarely possesses. And when we unite their quality with Dr. Spring's commanding appearance and great personal power, we must believe that they often came with wonderful effect. And in this connection all accounts concur in representing him as endowed with an astonishing amount of what may be described as *being*—*personality*, a personal weight and influential power, in which men differ as much as in intellect, and which is not by any means always associated with intellectual acuteness, which gave him a commanding influence over men. He inspired those who had not the privilege of a close personal acquaintance with a feeling akin to awe, which, in those who knew him in his native geniality and kindness of heart, was veneration. He never sought to extend the numbers of his church beyond what he felt sure, according to the severest standards, were also numbered with the church which is registered on high. He seemed to carry a perpetual consciousness that he lived in a time when the corruption of the churches was the chief stumbling-block in the way of the kingdom of God, and doubtless failed in giving sufficient encouragement to many who indulged a trembling hope that they had been born again. He made his whole church and congregation theologians. The topics which engage the attention of the theological student were familiar themes of discussion in every household. And so faithfully did he preach and apply the doctrines of the gospel, and so resolutely did he keep men back from entering the church, that the bulk of the non-professors of his congregation were esteemed superior to the average church membership of

the day. When he died, after a ministry of forty-two years, the church numbered but ninety.

Next to preaching the gospel, the work which he regarded with most pleasure, as he testified on his death-bed, was the part he took in the establishment of the Seminary at Andover. Conscious of defects in his own training, he deeply felt the importance of a thoroughly educated ministry, and gave to this enterprise the entire weight of his influence. It is perhaps quite safe to say that he contributed to it a larger share of influence and means than any other man. It was through him that one hundred and sixty thousand dollars were contributed from this parish towards its establishment by the generosity of Messrs. Bartlett and Brown, whose names have become associated with the institution. Dr. Woods, in his funeral sermon, calls him a "father to the Seminary." He watched over its interests and prayed for its prosperity with a father's heart. And says he, "We had reason to thank him, not only for his incessant watchfulness, but even for his jealousy over the Seminary, because it was a godly jealousy." "It was an apprehension, for which there was always a sufficient reason, that a spirit of literary pride and a contempt for the simple word of God should insinuate itself into the institution, and the light of truth and holiness be obscured." How legitimate this apprehension was, all conversant with theological institutions too well know. One hour of prayer might well be recommended to the Christian world, even had it to occupy the place of an object already upon the annual list, that such institutions, upon which so much of the welfare of God's kingdom rests, should be kept from the blighting power of a cold

philosophy and a heartless culture. God knows how many young men, with hearts warm with the love of Christ, and filled with zeal for his cause, have gone within their walls to be so chilled and changed by a course of instruction, which, though it might cultivate the intellect, and polish the manner, *was so devoid of all genuine spiritual culture, — the thing which most they needed,* — that when they came forth, it was with their love, zeal, and consecration, bearing a strange resemblance to coldness, artfulness, and ambition. How many, on looking back, feel that they have had many brilliant examples of rhetoric; heard many instructive sermons, and had their mental horizon greatly extended; but so unaccompanied has the impartation of knowledge been with that Christian earnestness, fervor, and application, which give its highest spiritual power to the learner, that their hearts have been starved during the feeding of their brains! How many wake, after years of misdirected, unsatisfactory labor, to find themselves slaves to habits of thought and action which they find it almost impossible to break!

Dr. Spring also bore a prominent part in the establishment of the A. B. C. F. Missions; which was in fact a birth of the Seminary, as the idea seems to have been suggested to Dr. Worcester, by the warm interest, expressed by several young men of the Seminary, in behalf of the heathen world, and an intimation of their willingness to labor for its evangelization. The idea seems to have been suggested by Dr. Worcester to Dr. Spring, during a ride from Salem to Bradford; and, though originating with Worcester, was heartily seconded by Spring, whose plan of organization was afterwards substantially adopted.

He was also one of the founders of the American Bible Society, President of the Merrimac Bible Society, the Merrimac Humane Society, and occupied other positions of trust and honor. The only collection of his published works is in the library of the Essex North Association. The principal of these are "Moral Disquisitions" and "A Dialogue on the Nature of Duty." Besides these there are twenty-six miscellaneous sermons and pamphlets. He was married to Miss Hannah Hopkins, daughter of Samuel Hopkins, D.D., of Hadley, Mass., November 4th, 1779, by whom he had eleven children, three of whom graduated at Yale College, and four of whom still survive. Dr. Gardiner Spring, widely known as a distinguished Presbyterian divine of New York city, Samuel Spring, D. D., of East Hartford, Conn., Mr. Charles Spring, of Manteno, Ill., and Capt. John H. Spring, of this city.

In all the relations of husband, father, and friend, he has ever been spoken of as a high-toned Christian gentleman.

He died in this city March 4th, 1819. That bed of death all who witnessed described as a solemn scene. There was beheld the novel spectacle of a man dying in the *peculiarities* of his faith. He was imposing in his life, but there was something sublime in seeing a great soul going up to the bar of God, to be judged according to the peculiarities of the system which he had given the pride of his strength to preach and defend. To a young ministerial brother* (now one of the venerable and honored fathers) visiting him, after recounting what he had done, — he had been permitted to preach the gospel, to help found the

* Leonard Withington, D. D.

seminary, to establish missions, etc., — he said, "Now the question is, what was my motive? If it was the glory of God, I shall be saved; if it was not, I shall be lost, and I cannot certainly tell. Here I am in the hands of God; in any event he will be glorified."

There are Christian death-beds of rapture, death-beds of peace and quiet resignation, when the soul breathes itself out lovingly into the hands of its Maker, and they are beautiful to see, and sweet to anticipate; but to see a man of such a long and useful life, who could point to such a list of benefits to his race, consciously marching to the bar of Him who rose in such awful majesty to his view, with his philosophical faith in his hand, and saying as it were, "Here am I; if my motive has not been thy glory, and I cannot tell whether it has been, I must submit to be lost, and Thou wilt be glorified in my eternal fall," is a sight of as much moral grandeur and sublimity as ever greets the eyes of mortals. In conjunction with his life, it speaks of an integrity such as God himself must smile upon. He rejected the ordinary consolation and put aside the spiritual criterions of the world. Christ alone was his standard; and no wonder that he should have so often said, "If I have any religion I have it in a very low degree;" for how dwarfed is the purest saint that ever passed from earth, by the "measure of the stature of the fulness of Christ." His was the sublime humility of a great, honest, and fearless soul. We may well believe, that he who wrought by so grand a rule; who, so scornful of all manifestations of cant, could so humbly call upon his friend Dr. Woods, to kneel with him at midnight to praise the Lord for his goodness in establishing an institution for

preparing young men for the spread of the gospel, and to pray for wisdom to direct them in its management; whose heart in its prayers and efforts took in the world, — that when he went up to his Lord, he was greeted by those words, the dearest which can ever fall upon a redeemed sinner's ear, "Well done, good and faithful servant, enter thou into the joy of thy Lord;" where having entered, his crown will brighten as the ages roll, until the last redeemed soul goes up to God; for it will gleam with some of the brightness of the stars, won by faithful preachers and missionaries from among all nations.

LUTHER FRASEUR DIMMICK, D. D.

December 8th, 1819, nine months after the death of Dr. Spring, Luther Fraseur Dimmick was ordained pastor of this church. "Dr. Dimmick was born in Shaftsbury, Vt., November 15, 1790. He was the son of Solomon and Elizabeth (Frissoll) Dimmick. His father was a native of Mansfield, Tolland County, Conn., and his mother from Leyden, Mass." In his youth he removed with his father and family to the State of New York. He united with the Presbyterian Church in 1812; graduated at Hamilton College in 1816, and immediately commenced his theological education at Andover, where he graduated in 1819. On the 13th of July, 1819, he, with several others of his class, was licensed to preach by the Essex North Association (then Essex Middle), which met with the Rev. Mr. Miltimore at Belleville, — now a part of this city, — and that evening preached a Tuesday evening lecture in the old church, which stood on this same spot. And here I may as well say that this is the third church that has stood

here. The first, erected in 1768, was torn down and a new one dedicated, March 20th, 1827, which was burned March 22d, 1861, when the present edifice was erected, in which the old walls were retained, and to which the chapel in the rear was then attached (the old vestry having been in the base of the church), which was dedicated October, 1861. Dr. Dimmick has recorded the names of the building committee of the old church. The building committee of this was composed of the following gentlemen: Albert Currier, William H. Brewster, and Edward Lesley. After this, Dr. Dimmick received an invitation to preach as a candidate, and, the 10th of November, a call to settle, which he accepted, and was ordained December 8th, 1819.

It appears, from his sermon on his fortieth anniversary, that his first intention was to become a missionary. Whilst in the Seminary he was associated with a number of young men, whose names have since become famous in missionary annals. Bingham and Thurston, of the Sandwich Mission, he says were his "daily companions." Goodell, Temple, and others were his friends. He says, "I knew the minds of these men. It seemed to me that their thoughts were noble, their purposes grand, and both eminently consonant with the thoughts and purposes of the Redeemer respecting the conversion of the nations and the subjection of the world to himself. My sympathies inclined me to cast in my lot with them, and be a laborer in the same line of operations." But in consequence of a suggestion from Dr. Porter, which was seconded by Drs. Wood and Worcester, he was led to reconsider the matter, with the result we have seen. Dr. Dimmick commenced his work on a foundation which had

been laid deep and strong. Everything was ready to his hand. The seed sown by his predecessor had rooted all around him, which made his first labors mainly those of watering and culture. He was probably as well fitted, in the providence of God, for the peculiar condition of affairs which he found, as Dr. Spring had been before him. Different as two men could be, yet each adapted in a peculiar manner for his place in the progress of this church. Without the strong points and commanding power of Dr. Spring, Dr. Dimmick was a man of broader views and richer culture; with less of the severity of the law, and more of the sweetness of the gospel, both by nature and grace. He was withal one of those *model* pastors, who in this department leave behind a traditionary fame, to be hung up in the chambers of age, sickness, and sorrow, for the generations to measure his successors by. He was just the man to follow Dr. Spring; to find out and cultivate trembling hopes long cherished, but never avowed; to mingle with the terrors of Sinai and the solemnity of Calvary, the tenderness of Gethsemane and Bethany. His influence fell as a gentle "rain upon the mown grass," and truth long rooted sprang suddenly to blossom and fruit. Dignified, courteous, kindly, and devoted, he moved amongst his people beloved and honored beyond the common lot of those who preach the gospel.

His ministry was a successful one, — blessed with frequent and powerful revivals. Six hundred and seventy were added to the church; four hundred and eighty-nine by profession, and one hundred and eighty-one by certificate. There were but five years without additions. In

some years, large numbers. In 1831, seventy-one; 1832, forty-five; 1834, sixty-five; 1846, twenty-one; 1858, forty-six. "Dr. Dimmick was twice married. First, to Miss Catharine Mather Marvin, of Norwich, Ct., May 4, 1820. She was the daughter of Elihu and Elizabeth (Rogers) Marvin, and died December 8, 1844. He was married the second time, March 13, 1849, at Bradford, to Miss Mary Elizabeth Ellison, of Boston; she was the daughter of Andrew and Alatheia Ellison," who, with her two children, still survives, and has her home in this-city. Dr. Dimmick was President of the Board of Trustees of the Putnam Free School, also of Hampton Academy, and was for fourteen years a Trustee of Andover Theological Seminary. His discreet, judicious character, with his lively interest in the cause of education, eminently fitted him for such positions.

"On Sabbath morning, May 13th, soon after naming his text, he was taken suddenly ill, and was assisted to retire from the pulpit, and conveyed to his residence. His illness was disease of the heart; and, after a fluctuating state between hope and fear, he passed away on Wednesday, May 16, 1860, at the age of sixty-nine years." He was buried in the New Cemetery, where a handsome monument has been erected to his memory. During his wise and earnest ministrations, he directed a large company into the path that leads to God, and at last at the call of his Master went up to join them, leaving to his church and friends on earth a blessed legacy in the memory of his earnest life and spotless name.

His publications, during his ministry of forty years, besides a memoir of his first wife consist of thirteen occasional sermons and addresses.

REV. ELIAS CORNELIUS HOOKER.

December 11, 1860, Rev. E. C. Hooker was ordained pastor of this church. Mr. Hooker fitted for college at Phillips Academy; graduated from Williams College in 1857, — from Princeton Theological Seminary, 1860. Although his pastorate was brief, being less than four years, and attended with an extraordinary amount of discouraging circumstances, in the long sickness and death of his wife, the burning of the church, and his own feeble health, he was no less beloved than either of his predecessors. After a voyage to the West Indies and another to Europe, continued ill health compelled him to tender his resignation of his position, which was very reluctantly granted by the people November 15, 1864. Regaining his health, he is now the honored pastor of a church in Nashua, N. H. As a life of distinction and usefulness is now but fairly opened before him, and as he graces this occasion with his presence, I leave to some future biographer the pleasing task of sketching his history and weighing his worth.

Thirty-one were added to the church by profession and letter during his ministry. The present pastor was installed August 17, 1865.

This is but a brief sketch of the history of this church for a hundred years. Time forbids any other notice of its internal life, — the religious customs of its membership, developments of spiritual life, and advance in the application of the principles of the gospel to the practical affairs of human life, — beyond what may be inferentially gleaned from the principles, character, and success of its pastors. One thing, however, deserves to be put on record; *here*

liberty has always been preached. Here, in Dr. Spring's day, anti-slavery sentiments were spoken as plainly as they have ever been since. Here, with Dr. Dimmick's sanction, William Lloyd Garrison delivered his first lecture, after returning from a Southern prison. Of course the records of the church and society contain the usual votes concerning salaries, bells, boys, chairs, stoves, etc., — all of more or less interest, but for which there is no time now; and all very suggestive, as we look back to the beginning, of this saying of the wise man: "Say not thou what is the cause that the former days were better than these? For thou dost not enquire wisely concerning this."

I cannot conclude this discourse without hinting at some of the suggestions of the century.

1. How much the prosperity of the church depends upon its freedom from alliances with public wrong.

We see this in the history of the century in its negative form; in the power which the possession of a single truth, not clearly or generally held by the church, gives to infidelity. It was its alliance with the principle of liberty which gave to French infidelity its power. Liberty on the pages of his "Common Sense," lent the bearing and wings of a dove to the gross infidelity which Tom Paine introduced in his later works. This work had entered thousands of American homes, when brows were knit, hands were clenched, and hearts were fired by British aggression; when men were meditating the breaking of their bonds, and the establishment of an independent nation. His book came as an inspiration, and was a tremendous power in the inauguration of the Revolution. The country was his debtor; and it was not

strange that the works of a national benefactor should at least have received the courtesy of a respectful perusal.

Again, in our own day, it was the same principle which gave to Theodore Parker his power. He came upon the stage at the time when the mind of the North was beginning to awake to the wrong of slavery. The church, North and South, was deeply involved in the system. The Bible was made its defender. The gospel of the Lord Jesus Christ had become identified with a system of wrong, which outraged the conscience of the Christian world. Parker raised in Boston his infidel standard, concealing its full device by wreathing around it the glorious flag of liberty. As he held it aloft, thousands rallied around the united banner, who would have shrunk from the touch or shadow of the one unfurled for the rally of the enemies of the Christian faith. Thus strengthened, he hurled his anathemas upon the wrong, and pointed the finger of derision at the church which hugged such a monster to its bosom. He had the *conscience* of mankind on his side, and from this high vantage-ground he dealt the most deadly blows against the Christian faith which it had received in this land for a century. The majority of men, under strong impulses, will not stop to distinguish between a system and the errors it embraces; and when upon the branches of the gospel tree they behold such enormities as oppression hanging, they are ready enough to lay the axe to the root. With liberty by his side, he had a nation for an audience, who otherwise would have been confined, in the spread of his pernicious sentiments, to a few hundreds of the people of Boston.

From these instances alone, we are taught that the Church of Christ, whose mission it is to "wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and to reclaim the world from the dominion of sin, should be the first to hold aloft the standard of every genuine reform. On the foremost banner in every contest with wrong, private, social, or political, the world should see the cross displayed, that it may not doubt that in the upward steps of the race Christ is the leader of the host.

2. We also learn the importance of holding the gospel system well balanced.

The large part of the dangers which threaten and obstacles which oppose the gospel spring from the unbalanced condition in which the gospel system lies in men's minds, — the disproportionate hold which its several parts have upon their understandings and hearts. The danger arises from the undue attention and study of one class of doctrines, and a consequent peculiar attachment to it, whilst its counterpart receives so little consideration that it is neither fairly understood nor properly appreciated. Indeed, the commonest phenomenon in the religious and theological world is that disproportionate lighting-up and glorification of one portion of truth produced by constant devotion to it, that its counterpart in the system becomes of small importance, and in fact is often looked upon as inconsistent with and hostile to it. It is this which leads to those extremes which unsettle the church, and break it into denominational parties. One extreme is certain to produce the reverse, which in turn

insures a contest. One of the best lessons taught us in the past century, and by all past centuries, if we would learn it, is never to allow a peculiar affection for a doctrine, or class of doctrines, to unsettle our hold upon the system; or to allow the temporary aberration of individuals, or institutions, to lead us into that emphasis of the neglected truth which will reflect upon the importance of any which are admitted. The complete harmonious system alone can steadily commend itself to the conscience and judgment of mankind. Loss to ourselves, to the world, and the kingdom of our Lord is the sole result of that array of doctrine against doctrine, which is the result of feeling. The only good results are those which are common to all contests, good and bad, namely, the incidental awakening of interest in the subject-matter of dispute, — which is no justification of the dispute itself. Ages ago the essential doctrines of the gospel were settled; since which time, technical theological contests have only served the ambitious purposes of individuals, whilst they broke the power of the church. If the time, energy, talent, and devotion, which have been devoted to technical controversy, had been given to the spread of the acknowledged, essential truths of the gospel, there would long ago have been a church on every hill-top of the world, around which are the habitations of men.

In this connection comes the thought inculcated by the history of this church, and by that of all well-established churches, which have been powers for good, that in all preaching and teaching there should be a solid basis of thought, and sound, religious doctrine, of which Dr.

Spring was a most distinguished example, as was also his successor. It is the only plan for rearing a solid structure. If the past century has taught us anything, it has been the weak and evanescent character of mere emotional preaching, and that which finds an ephemeral interest in the bare discussion of the practical duties of the hour, and leaves a church without that instruction in the everlasting principles of truth which fixes it upon the Rock of Ages. A profound apprehension of the eternal principles of the gospel alone can be relied upon for permanency of Christian life and energy in the church.

3. The review of a century in the career of the gospel brings home the question, Is it advancing?

The most discouraging view of history in this respect is that in which we behold an apparent incapacity in one generation, or age, to learn from those preceding. They appear as children who, sceptical of the sagacity of their parents, must prove for themselves maxims established by all their ancestors. There are certainly questions which lie at the root of religion, such as the freedom of the will, moral obligation, etc., which, as Emerson says, men must "take" at some time just as necessarily as they take the measles and whooping-cough. They force themselves upon men as necessary consequences of living and thinking. The great trouble in the past has been the power of some strong mind to take advantage of some peculiar juncture of affairs to impart an impetus to some partial truth, and give a bias to thought for generations; when stopping through the weight of the errors its progress accumulates, some other mind sends back the other half of the truth through several more generations, at the end

of which time their children proceed to do it all over again, with periods of moral chaos and intellectual anarchy intervening. The discouragement has been in the apparent helplessness of men to hinder these long vibrations of thought, and to appropriate the lessons of experience; and thus arises that common impression or fear that human life and human thought are like the ebb and flow of the tide,—a motion which is to repeat itself through endless ages, and that there is really no progressive movement. It is with a feeling of sorrow and discouragement that the Christian contributes to send missionaries to the city of David, the home of Jesus, to rebuild the churches founded by Paul, and re-evangelize the old seats of Christian power. That moral desert which stretches from the Rhone to the Jordan oppresses his soul, and he is apt to forget that, ages before Christ was born, the eye which beheld a branch spring from the root of Jesse, saw also "the wayfarer cease" from the highways of Israel, her cities empty, and her land desolate; that the prophetic eyes, which looked upon the churches of Asia and Rome when their candles burned brightly, saw them taken away, the judgments of God descend, and darkness settle in the wake of their receding light; that he who looking down the ages saw every knee bowing to the Lord, saw also the chosen people scattered among the nations, a scoff and a byword to the world; an everlasting testimony that the spirit of the Lord guided their pens. They are apt to forget, in the mad whirl of political strife, in the decay and corruption of governments, and the springing of new forms from the ashes and dying embers of the old, that "God reigneth," and that he works his ends and brings the triumph of his

kingdom, not alone through churches and missions, but that his grasp is upon every philosopher, statesman, revolutionist and king; that with the same steady hand with which he guides the planets in their courses, he shapes the paths of political history and scientific discovery. Type are set, steam is a power, lightning an agent, free governments rise, wise heads and cunning artificers appear in their periods at his command. Through all the machinery of social business and political life God works his will, as well as through the organization of his church; each is but a part of one great instrumentality. Through every part what wonders has God wrought during the past century for the advancement of his kingdom! In these five facts—upon which time will not permit me to dilate—we have an assurance of the triumph of the kingdom of our Redeemer, such as the close of no century has witnessed.

1. That God, in his providence, has given the gospel into the hands of the ruling races of the world.

2. That, through the rapidity of intercommunication, he has made the nations neighbors.

3. That he is fast making knowledge the common property of the race.

4. That he is undermining and breaking down those systems of political tyranny, which have so long cramped the energies of mind, shackled the conscience, and hindered the spread of truth.

5. That through all these agencies he has made possible, and has put into operation those great Christian associations, which, with rapidly increasing power and facilities, are sending the gospel into the dark places of the earth.

All these are conspiring, under the guiding hand of God, not only to spread the truth among all nations, but to *shorten the swing of the pendulum of the world's errors*; for, just as the inhabitants of the world are brought into proximity, as the experience and thought of the race are condensed into principles and **maxims**, and laid on every man's table, and as Christian power is made a unit by the bonds of far-reaching associations, made operative by rapid communication, — just in that ratio must errors be corrected and truth be righted; until the time comes, as come we believe it will, when, if thought must in its nature have an ebb and flow, it will not be through long periods marked by moral desolations, but like the tides of the ocean, a vibration which will bring purity, vigor, and health to the mind of the race. The review of the century must, I think, strengthen the faith of every reflecting mind, that the time is coming when God will redeem his promise, that "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

And now, my friends, as to-day we stand at the close of a century, and look back over its history, — history on human parchment, and history on the undecaying records of God, — as we stand in the presence not only of that great cloud of witnesses who have gone up from these courts, but in the presence of Him, the everlasting Father, the Redeemer, the Sanctifier, to whom these courts were dedicated, and who of old has here shown himself a God "full of compassion" "of tender mercy" and "mighty to save," have we no lessons to learn, — no vows to make? Lessons, not only of that large and general character to which I have called your attention, but rather those which spring

from many a tender recollection of the past; of times when the Spirit of God came down in his might and bowed the hearts of men to his will; of gracious answers to prayer and blessed consolations in death. Are there not voices, tender with affection and sweet with truth, borne upon your ears from the past, testifying of Christ and his power to save, and warning that the "time is short"? — that "our days on earth are a shadow and there is none abiding"? — which seem to speak not so much of vanished scenes in this earthly temple as of those in the "house not made with hands"? — which seem to say to us all, "You are strangers and pilgrims there, as were all your fathers; the home of the soul is not there, but here?" Oh, could the dead, who have spoken, and sat, and prayed upon this spot, rise to our view to-day, clad in the garments which now they wear, and speak with the experience which now they have, and tell of the temple where the saved nations walk, and archangels worship, — of Christ and his glory and power, — how the universe trembles at the nod of Him who hung on Calvary. The dead of a century! they could tell of him who was hurled from the battlements of heaven, and the dread secrets of his awful home. How a sleeping church would rise from its slumbers, and impenitent souls cry aloud to the Saviour they have despised, and to whom they may yet cry in vain! But though no sound is heard from their quiet graves, yet they speak in the memory of their godly lives, their wise counsel, the work they left, and their happy deaths; or in the memory of the wreck they made of life, and the hopeless graves they found. They speak through many a dear tie of affection and many a memory of wrong; but their voices

are laden with the same admonition, "Prepare to meet thy God."

Farewell to the dead century ! Let us gather its lessons and leave its dust. Looking unto Jesus, as our fathers did, let us lay in prayer the foundations of the new. In our earthly temple let us invoke the spirit of the Almighty, that from her courts, through the gliding years, may go up a long procession of the redeemed ; that our children a hundred years from now may bless their fathers ; that God may be glorified in the prosperity of the kingdom of his Son, and that we, as year by year we go hence to return no more, may meet at the right hand of Him, in whose eternal years the centuries are lost.

At 2, P. M., the congregation reassembled, to listen to speeches from gentlemen present, and letters which were read from others who were unable to attend. On this occasion it was a matter of deep regret to all that the age and infirmities of Dr. Spring's older children, who still survive, — Gardiner Spring, D. D., of New York, and Samuel Spring, D. D., of Hartford, Conn., — prevented either their attendance, or any lengthened communication. An interesting letter was read from Mr. Charles Spring, of Manteno, Ill. ; whilst Capt John H. Spring was the only representative of the family present. It is also exceedingly regretted by the editor, and will be by all interested in the occasion, that no report can be given of the address of Rev. E. C. Hooker (a former pastor of the church), which was one of the most interesting features

of the occasion, but which, being of a purely extemporaneous character, he finds it impossible to recall.

The limits of this memorial compel a selection from the many interesting letters and addresses received and made on the occasion. In making this selection, the editor has endeavored to be governed solely by the proprieties of the occasion, and regrets the omission of some which would have been of permanent interest. In addition to the remarks herein published, interesting addresses were made by E. W. Hooker, D. D., Rev. Marshall B. Angier, Mr. Eben Wheelright, Mr. Nathan Follansbee, and Dea. Albert Currier.

Rev. Ephraim W. Allen, of the West Church, Haverhill, Mass.,—a son of the church,—having been chosen chairman of the occasion, opened the exercises of the afternoon by the following remarks.

REMARKS OF THE CHAIRMAN.

BRETHREN AND FRIENDS :—

Called by your partiality to occupy this wholly untried position, I shall endeavor to discharge its duties to the best of my ability.

This "Old North" is dear to me upon many accounts. Here my revered parents worshipped to the end of their lives, and died in your fellowship. Here my childhood and opening manhood were spent. At this altar I consecrated myself to Christ and his church. Encouraged by no one more than by our late pastor, Dr. Dimmick, I commenced my studies for the ministry. At various intervals I have worshipped with you, in pew and in pulpit.

At this moment the old church edifice where the first two ministers preached is before me ; the old spire, tall and graceful, and which it took so many of us to pull down in 1826 ; the old high pulpit, with its little seat for the sexton, which, being so near the minister, seemed to me quite heavenly ; the square pews, almost every one having a high-backed, flag-bottomed chair in its centre ; the venerable-looking men and matrons ; the old singers' seat, with Major Whitmore as chorister ; the loud-voiced choir ; the capacious galleries, where occasional hearers found seats, — these are all before me now. Of the venerable preacher, Dr. Spring, I have no recollection, save as he lay before the pulpit in his coffin, his face and hair so white, — his " bands " of linen " clean and white," — for whom the solemn funeral service in the hushed sanctuary, and the procession to the tomb on that snowy fourth of March so long ago.

It is very possible that this is not a *perfect* church or parish. There may have been troubles, but they were never revealed to me. All my memories of internal affairs here are only pleasant. " Our minister " was the man whom we all loved and trusted. No councils have ever been called to settle difficulties between pastor and church, and no separation, except by death, had occurred for more than ninety years. The faith of the Puritans has been maintained and preached with all consistency, boldness, and success, from the beginning, and a strong and united church has been nurtured and continued to this day.

But I must not further trespass upon the time devoted to these services. This is the hour for reminiscences.

There are many present here to-day who can furnish them. To these I yield, and, first of all to him, the pastor of the First Church in Newbury, who is the only surviving clerical contemporary of Dr. Spring. At a time when other men are thinking chiefly of ease and quiet, he is active and energetic, still bringing forth fruit in old age, and affording an instructive example to younger men of what may be accomplished by a Christian love of study and a heart at one with Christ.

Rev. Dr. Withington will now address us.

REMARKS OF REV. LEONARD WITHINGTON, D. D.

"Lebanon shall fall by a mighty hand." I believe that most attentive students of the Bible have read this text with a feeling of disappointment. The question comes to the mind, How is it that when the prophet has spoken of the prosperity of Israel and her triumph over her enemies, he should put in these remarkable words? How could the fall of Lebanon be any advantage to the people of Jerusalem? Lebanon was the pride of their forests and the glory of their mountains. It afforded the timber for the building of their sacred temple; and that it should fall by a mighty hand, that is, by the hand of God, — how could this conduce to their deliverance from their Assyrian invaders? We must remember that Lebanon is used here after the old hieroglyphic signification. The forest of Lebanon is used to represent the strength, the stature, and the multitude of their invading enemies, and the proud Assyrians were to fall before the conquering arm of the true Jehovah. We see, then, the harmony of the passage, and how, while

it predicts the fall of their enemies, it recognizes the beauty and grandeur of that mountain and that forest in which the people of Israel and Judah exulted and rejoiced.

Do you, my hearers, wish to know, on this joyous occasion, why I happened to think of this passage? I was thinking of Lebanon and its cedars, and I have no doubt that you will agree with me, when I say that I thought of that memorable man, to whom the moderator has just alluded, as being a cedar of Lebanon. That simile of strength and greatness used by the divine writer, strong as it is, is not strong enough to picture his character. But the tribute paid to Dr. Spring this forenoon was so just and so elaborate that I think I can add nothing to it. I can do nothing better than remind you that there was more than one cedar in Lebanon. Lebanon contained not only one of these magnificent trees, but a beautiful collection. I think I can say from personal knowledge that there was no man less ambitious to stand alone, — though the providence of God did almost place him alone here in regard to his theology, — than Dr. Spring; no man was more willing to be one of a class of these cedars of Lebanon.

In the space of time that is at my disposal I can but just glance at Dr. Spring's contemporaries, and, as I am almost the only man present that remembers them, it seems to fall to my lot to say one word respecting the remarkable men of that age. I will first revert to a man who stood side by side with Dr. Spring, either as an antagonist or coadjutor, — and it was something to be the antagonist of Dr. Spring. It was, as Homer says in his Iliad, "a matter of pride to the hero that, if he fell, he fell by the hand of Achilles." The first man I shall mention is one with whom

I had a sort of domestic connection, though he was no blood relation. He was the great-grandfather of my children. In the year 1774 there was a young man who came here a year before Dr. Spring did, and preached in the Old North pulpit. It was on the 5th of June, 1774. The pulpit was then vacant on account of the death of Mr. Marsh. He preached all day, — two sermons. It was in the stirring times just preceding the battles of Lexington and Bunker Hill, and I think I never read sermons written with greater skill or of more consecutive reasoning. He was a very able man; his name was the Reverend, or the Honorable, or Judge NATHANIEL NILES. He was sometimes styled "reverend," because he was a preacher; sometimes "honorable," because he was a member of Congress; and sometimes "judge," because he presided in the Supreme Court of Vermont. Perhaps you will say that he had "too many irons in the fire;" but that was the character of the man. His morning discourse was upon civil liberty. It was a remarkable sermon, but the most remarkable thing about it was its positive efficacy. My brother this morning spoke of this pulpit having from the first been dedicated to anti-slavery principles. Mr. Niles, I suppose, was the first clergyman who lifted up his voice against this sin. The remarkable effect of the sermon was this: One of the leading men in the congregation, as was very common at that day, owned a black slave. The next morning after the sermon he sent for his slave, and asked him if he would like to be free. "Yes, massa," said the negro, "I do want to be free." "Well then," said his master, "you are free. After hearing that sermon and remembering that we are contending for our liberties, I

find it impossible to retain you in bondage any longer, if you wish to be free." Yet this sermon contained only one paragraph against slavery. "We have boasted of our liberty and free spirit. A free spirit is no more inclined to enslave others than ourselves. If, then, it should be found upon examination that we have been of a tyrannical spirit in a free country, how base must our character appear! And how many thousands of thousands have been plunged into death and slavery by our means?"* For aught I know that black man was the first emancipated slave in the United States.

The afternoon sermon was on the inconsistency of those politicians who wished for civil liberty and cared nothing about spiritual liberty. I have only one thing more to say about Mr. Niles. He was of the Hopkins school of theology at first, but afterwards came out in a pamphlet, in which he opposed Drs. Spring, Crane, and the rest of them. The pamphlet was against the doctrine that the sinner has a natural power to change his own heart, and his argument is too powerful for me to answer, and I would like to see the man who can.

Another remarkable man in that day was Dr. Tappan, of West Newbury, a rival of Dr. Spring. They had a most earnest discussion, and perhaps there was never a theological controversy where two such men were engaged, and where there was so little that was not honorable. Each treated the other like a gentleman, and each stated fairly what the issue was. Both argued the question with the greatest ingenuity, and at its close, as is very often the case, the

* Discourse on Liberty, in the North Church, June 5th, 1774.

friends of each claimed the victory for their champion. When I first heard Dr. Tappan preach I was about six years old, and it was just after he had been appointed to the professorship at Cambridge. I was too young to understand his sermon, and I retain no impression of its drift. It was always said, — and it shows how curiously things are linked together, and how little men know what consequences will follow from their deeds, — that Dr. Spring made Dr. Tappan a professor at Cambridge; that is, that the controversy between the two brought Dr. Tappan into notice. The university was not then prepared to go over to Arminianism or Unitarianism, and Dr. Tappan took the chair during the intervening period of the change. When Dr. Tappan died, the corporation chose a more radical man, — Dr. Ware, an avowed Unitarian, and I believe an avowed Socinian. Dr. Tappan was a very eloquent man, and was always mentioned by the old people as a very impressive speaker. He had great power over the students, and they attended his preaching with the most voluntary regularity.

Another man, who was famous in that day among the coevals of Dr. Spring, was Dr. Hemmenway. He had a controversy with Dr. Hopkins, about thirteen years before the controversy between Drs. Tappan and Spring, on precisely the same question. It was managed, perhaps, with more ability, though less decorum, and led to a similar result. Dr. Hemmenway was a more learned man than his opponent, though his opponent was a writer of great clearness and discrimination. Dr. Hemmenway was a man of very rustic appearance, and one day he went to Boston to preach for Dr. Cooper, who was called the silver-tongued, and was the pastor of the Brattle Street Church.

When Dr. Cooper saw his guest he felt rather chagrined at his rustic appearance, and walked with him up the broad aisle with his head hanging down with suspicion and fear; but after he had heard Dr. Hemmenway preach, as he himself said, "I hung down my head for a very different reason, for he surpassed anything I could ever expect to do." There is another anecdote of Dr. Hemmenway. One day he paid a visit in his usual dress to Dr. Spring, who happened to be away from home. It was a rainy day, and Mrs. Spring, thinking that he was some farmer from Old Town come over to get his pay for a load of hay or wood, asked him into the kitchen and told him to sit down and dry himself by the fire. When her husband came home, he went into the kitchen to see what the man wanted, and to his astonishment discovered that his wife's Old Town farmer was Dr. Hemmenway. He asked his friend into the parlor, after the proper apologies and explanations, and, in the afternoon, Dr. Hemmenway preached the preparatory lecture for him, and I never heard but what it entirely satisfied Dr. Spring.

I will only mention one person more, Dr. JEDEDIAH MORSE, of Charlestown, whose life has recently been published, — a man who had the same silver tongue as Dr. Cooper, and who was a very interesting speaker, but his residence in the vicinity of Boston, and the influence of the air around him, caused the sharpness of his orthodoxy to be somewhat abated, though he always meant to be an orthodox man. I remember that people used to say that it was difficult to distinguish between Dr. Morse and Mr. Buckminster, the pastor of the Brattle Street Unitarian Church. I should think that if you were to take one of

Buckminster's most serious sermons, most of you would think that it would come near to the orthodoxy of one of Dr. Morse's. But after the alarm was taken on account of the appointment of Dr. Ware to the professorship at Harvard, there was a manifest difference in Dr. Morse's preaching.* He joined with Dr. Pearson in establishing the seminary at Andover before they knew that Dr. Spring was designing one in this vicinity. There being some theological differences between Drs. Spring and Morse, Dr. Eliphalet Pearson made thirty-six journeys to this town to bring them together, and he succeeded. Dr. Morse was a great agent in the cause, and he said to Dr. Spring: "My dear Doctor, the enemies are coming in like a flood; you two stand on the same ground substantially; perhaps you will help us to be more orthodox if you join us. If you set up a seminary here, and we set up one at Andover, our societies through the whole State will be divided. Let us unite and meet the enemy front to front and shoulder to shoulder." Mr. Bartlett, also of this town and of this congregation, said: "Let there be no disunion; let us join." It was thus the union was formed and the Andover seminary established.

Now I say that my prayer — and I hope it will be the prayer of you all — is, that that seminary will carry out these intentions of unity. Let not the orthodoxy which is taught there be a dim orthodoxy, but out of that foun-

* JOSEPH STEVENS BUCKMINSTER was settled at Brattle Street Church January 30, 1805; and the defection in the liberal party (so called) had already begun. He occurred to an extemporaneous speaker as a specimen. It would have been more chronologically correct to have taken some older preacher of the liberal school as an example for the comparison.

tain let a stream of missionary spirit and fervent piety issue, which will refresh all hearts, and spread the gospel of eternal salvation through the world.

ADDRESS OF THE REV. ISAAC ROGERS, OF FARM-
INGTON, MAINE.

BRETHREN : —

It is good to be here. We, it seems are on the Mount of Transfiguration. And as it was in the days of our Saviour's humanity, so it is now that he has ascended to heaven. He appears before us in his infinite dignity and glory ; and communes with us in regard to the decease which he accomplished at Jerusalem. For thus was the only foundation laid for all the good that has been vouchsafed to mankind, not only during the century now closing, but also during all the preceding and subsequent centuries of the world's history. And here are not only Moses and Elias, the representatives of preceding dispensations of God to man, but also many others of "the spirits of the just made perfect," in their blessed company. And who now of all these will take such a lively interest in the exercises of this day, as those of them who were once the pastors and members of this church? They are here, to rejoice with us in our joy to-day. Among these I think I see one of peculiar lustre, shining as the sun in the kingdom of God. With emotions of gratitude and love, better felt than described, I approach this one as the honored instrument in the hands of God, of my hopeful conversion to Christ, and also of my being employed as one of his ambassadors to guilty men.

I allude to the Rev. Dr. Spring, the second pastor of this church. I began to attend on his ministry in 1813, and continued so to do until October, 1816, when I commenced studies preparatory to the work of the Christian Ministry. I also united with the church January 15, 1815. So that under God, I owe far more to that great and good man than to any other in this or the heavenly world.

And he was truly a great as well as good man. He set his standard of intellectual and theological attainment high, and he seems to have reached it. He made his mark, not only upon his own flock, but upon the entire community. He was of quite a dignified and commanding appearance in the pulpit, and his delivery was forcible and striking. He had clear and stirring views on all the subjects which he presented for public consideration and examination. His powers of delineation of the human heart, and his courage in giving the delineation, although it might cut to the quick, were sure and almost peculiar. None misunderstood him. He was seen and known and read of all men. And those who felt the force of his reasonings went home displeased with themselves and to enter their closets, while those who were dissatisfied, were sure to come again. And this because he not only preached to their consciences, but held these consciences in his own hands as with a vice. Those who, under different preaching, would sing a lullaby to their feelings, with the vain hope that they should sometime be renewed by the Spirit of God, were plainly told that they must now repent and turn to God, or they would be forever lost. Thus were not only the great and pressing moral wants of that day bravely met, but intellectual, moral, and theo-

logical progress made, such as had not been witnessed for a quarter of a century previous.

Dr. Spring also had a striking peculiarity in his prayers. He had enlarged views of the grandeur and glory of God in the works of creation. "The starry firmament on high" occupied a large place in his contemplations, and those "worlds on worlds!" which, as Dr. Chalmers says, "roll afar up where the light of other suns shine, and the sky which mantles them is garnished with other stars," were brought before us in his morning devotions especially, with peculiar force and elevation of soul.

Thus, my brethren, he met the wants of his age and time. Are we meeting the wants of our age and time in the same energetic and successful manner? Are we now laying the axe at the root of the tree as effectually as did Dr. Spring and others who have gone before us? Are we meeting Infidelity in its Protean shape and various forces as manfully as did they? Are we carrying onward and upward those great and good causes and enterprises so well begun by them? How is it in regard to both Foreign and Home Missions, upon which their hearts and hands were so strongly set? And how is it in regard to provision for the theological training of the future heralds of the Cross? Are they in advance of those ample ones made by our fathers? Are we thus meeting the present demands as well as they met those made upon them? Many of us can well remember what the enemies thought of their movements, in the efforts they put forth to caricature and ridicule them. For this purpose, among other things, they drew a picture of a large hopper-mill, to represent Andover Theological Seminary. In one corner

of this mill was a large pile of pumpkins, which Prof. Stuart was represented as taking and putting into the hopper, while Dr. Woods was described as turning the crank and grinding them out, and Dr. Porter stood ready, glove in hand, to brush them off and trim them down, so that they might be ready and well equipped for their task.

Finally, in view of the great things accomplished in the days of our fathers, let us see what may be accomplished in ours. God is evidently now saying to Zion: "Lengthen thy cords, strengthen thy stakes; break forth on the right hand and the left, and become an eternal excellency, the joy of the whole earth."

LETTER FROM MR. CHARLES A. SPRING.

MANTENO, ILL., Jan. 17, 1868.

REV. E. M. ALLEN, — MY DEAR SIR: —

I have just received your very kind invitation to be present on the 22d instant, at the North Church, Newburyport, Mass., to unite in celebrating with the church and its friends in their centennial. I cannot tell you how much pleasure it would give me to be with you on that most interesting occasion. To stand among the children's children of my playmates, — those with whom my precious parent took "sweet counsel," and so often went to the house of God in company, — to go to the old burying-ground, and pluck a dead weed from the graves of loved ones sleeping with you, — would fill to overflowing the cup of pleasurable and painful remembrances; but it may not be. I cannot, with my growing years and "often infirmities," at this season of the year entertain for a moment *such* a journey,

even to unite in *such* a feast of fat things, as on this occasion I am sure will be spread in the "Old North." God be with you, and with your helpers.

Where to begin, where to end, in reminiscences coming in upon memory like a flood, upon *such* a call, for *such* a meeting, "I find not." God has honored, and will forever honor, the memory of your revolutionary pastor.

How often have I heard him tell of his first and only sermon before he was called by the North Church to become their pastor! The old folks may have often heard, but as it may possess interest with the children I will relate it. My honored father's character was based in that, from childhood, *he feared God*. This was early developed in that he implicitly obeyed and honored his parents. In the exercise of this *gift of God* he labored on the farm for their support until he was twenty-one. He then turned his attention to obtaining an education, with a view to preparation to preach the gospel. He went through his collegiate course at Nassau Hall College, Princeton, N. J. James Madison, the fourth President of the United States, was his room-mate and friend. He had hardly been licensed to preach when the war for independence broke out. He hastened to offer his services to Washington as chaplain, and was at once commissioned, and attached to the army occupying Dorchester Heights.

I think I see him as he told us little ones the following. He stood then in the prime of life, six feet one inch in his stockings. It was on a still morning in October. The tattoo had hardly been beaten, when a silent order from an orderly caused the drums of every regiment to beat for instant and general parade. In a few moments more than

ten thousand armed men were on the parade-ground formed in a great hollow square. Then came from the commanding general the order, "Officers, five paces to the front — march ;" then, "Officers right and left to the centre, face, quick time — march." In a few moments the officers of that army were in a body. General Arnold was in the centre with a sealed package, marked "Secret Orders from the Continental Congress." Under injunctions of secrecy the seals were broken. It was a call from Congress for one thousand volunteers to march through the woods to Canada, for the conquest of Quebec. In a few burning words Arnold showed his commission as commander of the detachment, and called for official volunteers. The man of God, who filled your pulpit more than forty years, said in his heart, "*Here am I, send me.*" Every officer volunteered. In a few hours the thousand men were selected, and the next day, Saturday, the detachment marched to Newburyport.

On Sunday morning the troops in a body attended worship in the Federal-Street Church. With drums beating and colors flying, they marched in, and when the drums had rolled the young chaplain into the high, old-fashioned pulpit, and the soldiers had "stacked arms," and when those who could, had found seats, and the citizens had filled the galleries, the services began. The text on that occasion was from Ex. xxxiii. 15: "If thy presence go not with us carry us not up hence." Your fathers' fathers heard *that* sermon, and when the war was ended sent for the young chaplain to be their minister. He spent his days with them. Here I could tell you many things, but have no time. This hurried letter must go by the mail

which passes my door in a short time, or it cannot reach you by the 22d, and I must close it with one other incident.

I have told you how God gave the North Church their long-loved minister. We have *no doubt* it was in answer to prayer. I am now to tell you how, *in answer to prayer*, he gave the minister his wife, in very deed "a helpmeet for him."

My father believed *every word of God*. He found it written, "It is not good for man to be alone." So he first built him a house "good and strong," and then, praying all the time for divine direction, as we cannot doubt, he, having "finished his martin-house, looked out for the martin." Some one of his brethren recommended him to "the family of the godly Dr. Hopkins, away out on the Connecticut River, in the Hadley settlement." He gave notice to his people that he should be absent one Sabbath, and on Monday morning saddled his horse, and, committing his way unto the Lord, started out in search for a wife.

And, oh, how did He go with and bless him! Who can doubt that he went out in the spirit of Abraham's servant, and with Abraham's faith, when he was sent for a wife for his son Isaac? Oh, what does not Newburyport, Andover, the Board of Missions, the Bible Society, owe to those prayers in the wilderness? Who can tell? Who? *God only!*

Reaching Hadley he put up at the tavern, "sprigged up," and went over to the good doctor's. He knocked at the door. Here my precious mother took up the tale. "Oh, yes! I remember that knock well. We girls were ironing. Mother said, 'Hannah, go to the door, but take

off your checked apron.' 'Oh, no, mother dear, it's clean, and good enough to see the king in.' So I gave it a tuck, went to the door, and there you stood." (Precious girl! and how little did she then think that he who met her in her checked apron was sent to her by the King of kings, and that next to him she was to love and honor him!) And then both laughed until the waters from fountains of their joyful remembrances overflowed and rolled down their cheeks. "Oh, yes," said the old gentleman, "I remember it well. *It was that checked apron that did the business for me.*"

But I must *abruptly* close with my best wishes that our fathers' God may be manifestly present with you at your meeting.

Very truly yours,

C. A. SPRING.

MANTENO, Jan., 1868.

REV. E. M. ALLEN, — MY DEAR SIR: —

In a very hurried and crude manner, I replied, by last mail, to the kind invitation you extended me to be present with you and the North Church, at their Centennial Celebration on the 22d. My chirography is at least about as hard to read as it is to imitate, and I incline to think you will have a "good time" in *guessing out* what I scrawled yesterday. Be that as it may, I will add to what is on the way a few lines, with but a faint hope that it may reach you in four days.

I left you at the door of my grandfather's house in Hadley, Mass., — my father at thirty and my mother at nineteen, for the first time "eye to eye." On the part of the young minister at least, it was "love at first sight." It was but a very brief wooing, before that love was

warmly reciprocated. I do not say that he followed the example laid down in the history of Isaac, asking by proxy the hand of the beautiful Rebecca, and that at that visit her honorable father said to her, "Wilt thou go with this man?" These things "are hidden from me." One thing is certain, the dwelling-house, still "good and strong," is with you. He caught the *precious* martin, and soon took her to it. She soon "left father and mother and clave to her husband." Of one thing more I will speak as certain; while "he that findeth a wife, findeth a good thing, and obtaineth favor of the Lord," it might be well for a dying world, if *our* young ministers took *their* wives with "clean checked aprons," as a token of their neatness, economy, and thrift, rather than as advised against by one who knew the mind on this subject of the Lord Jesus, in Peter iii. 3: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel." *It was my mother's neatness, thrift, and economy, that, under God, educated my two brothers, and gave them to the world with all their extended usefulness, as ambassador of the King of kings. To him be all the glory.*

I would say a word to the great flock of little ones, whose grandparents my father so loved and cherished; but time and other engagements forbid it. Obey your parents. Remember the Sabbath day and keep it holy, *and study the Shorter Catechism*, and it shall be well with you, and from the "Old North" will go out in all time, those who "shall turn many to righteousness, and who shall shine as the stars forever and ever."

Yours in haste and strong bands,

C. A. SPRING.

ADDRESS BY REV. R. H. RICHARDSON, D.D., OF
NEWBURYPORT.

MR. CHAIRMAN :—

The incidents related in the letter just read recall to my mind scenes in which I once had a special interest, and which have not lost their place among my most pleasant memories. I know old Hadley well, and the house where Dr. Spring "met his destiny." I have a picture before me now of the finest street I ever saw, with its double row of elms and maples on either side, and the wide green between them, stretching from shore to shore of the Connecticut River, in a bend of which old Hadley sets, with the smiling Hatfield meadows across the water at one end of it, and Mount Holyoke frowning at the other. And among the houses which stand back from that street, I have a very distinct view of one, next to the church in which still ministered, at the time of my acquaintance with it, the immediate successor of Dr. Hopkins. I can see the veteran "buttonwood" which flanked the gate leading into the side-yard, and under which tradition says the Indians held their councils when they were masters of the soil; and a little further on, a spreading maple, and then a stiff and stately "balsam;" and next to that, the modest porch which usually received the visitors to the house, and in which, doubtless, the "checked apron" did such execution.

And I knew a man above fourteen years ago, — which was almost fourscore years after that "business," — who came to that same house, not knowingly on a similar errand, but who encountered a strikingly similar experience. To him the door was also opened by one who

possessed the same "fatal facility" for conquest, to which the Newburyport pastor had succumbed. What kind of apron she wore he does not remember, nor whether she wore any. His eyes were too much occupied with the face before him to observe the dress. He rather thinks it was that face which "did the business" for him, though it was done over a great many times afterwards by other attractions, and, indeed, has been in process of execution ever since. He remembers also to have heard it said, that the Connecticut Valley was once considered the Paradise of ministers; an opinion in which, at that time, he fully concurred, and which would have prompted him to say, if it had not seemed irreverent, that whether he was in the body or out of the body, he could not tell.

My intimate acquaintance with that man and his history have given me a new interest in the reminiscences of the day, and almost a partnership, by inheritance, in them. So that I am the more disposed to discharge the otherwise pleasant duty to which your polite invitation has assigned me.*

I am most happy now, Mr. Chairman, to be the bearer of the Christian and sisterly salutations of the "Old South" to the now old "North Church." She is the elder sister of the two, for she was of age when this child first saw the light, and through these hundred years she has had the privilege of watching the growth and rejoicing in the welfare of the younger. And I am sure that, as the children both of that Jerusalem which is above, which is free and is the mother of us all, we can rejoice together in all

* The speaker has consented, at the request of the editor, to insert the above incident of his own personal experience, and also the facts concerning the missionary collection at the close, although they were omitted at the church meeting.

that makes this a day of joy and gladness. It is our sincere wish that, with the beginning of a new century into which this church now passes, she may begin a new career of prosperity, and that those who meet here a hundred years hence, — if the world should stand so long, which I hope it will not, — may have far more abundant reasons than you have to-day for saying, "The Lord hath done great things for us." Our prayer is that this church may still bring forth fruit in old age, may be fat and flourishing, to show that the Lord is upright and that none of the glorious things spoken by him of Zion can ever fail of their fulfilment.

But, no, Mr. Chairman. Churches do not, like men, grow old. Why should they? It is a divine life that lives in them, and that is all that makes them ever truly alive. And God is the Everlasting God, Jehovah, the Creator of the ends of the earth. He never grows old. He fainteth not, neither is weary. And, therefore, they that wait upon the Lord shall renew their strength, and shall neither be weary nor faint, even with the weight of a hundred years upon their shoulders. A church of Christ perpetually renews its youth by the perpetual influx into it of this divine life. And so, although the generations of those who compose it pass away, regeneration fills its vacant places, and the spirit of the ever-living God maintains its vitality and vigor unimpaired. We come here, then, sir, not only to rejoice with you in memories of the past, but in hopeful anticipations of increased activities and successes in the future.

And I may be permitted to say, that this hope rests not merely on general principles and promises, but on the

present state of the church, and especially on the ministry of him who so worthily succeeds its former able and faithful pastors. I am wishing well for the church when I am wishing well for him, whom I am happy to call — not my “brother ;” that would be only official, and might mean nothing ; for many an “Are you in health, brother ?” is but the preface to a stab under the fifth rib — but rather, my friend. And so I have both personal and professional reasons for expressing my wish, not only that the church may prosper, but that it may prosper long under his pastorate, as I doubt not that it will. I am glad that the pastor is, for the moment, out of the house, as it gives me opportunity to say this much of our personal relations.

I desire now, Mr. Chairman, to acknowledge the debt of gratitude which, as Presbyterians, we owe to this church. And when I mention the name of Gardiner Spring, one of the patriarchs of our Presbyterian Israel, we shall be all agreed that there are good reasons for this gratitude. It was but a few days ago that the “Brick Church” of New York city celebrated its centennial anniversary ; and through fifty-eight years of its past hundred he has been the shepherd of that fold. God has spared him until he could say, upon that occasion, that there were but two present of those who welcomed him when he first came among them. We all know with how great honor and usefulness he has served the church and his generation by the will of God.

There is another member of the same family, whose letter you have just heard, for whom we owe you much. A man not so widely known through the country, but, in my opinion, not one whit behind his elder brother in the

service which he has rendered. Brought into the church sometime after he had reached his manhood, his whole life since has been a practical illustration of the scriptural phrase, "Redeeming the time ;" for, as he has often told me, even weeping, that he felt he had wasted many years in the service of sin and the world, and that it became him, of all men, to be earnest and active, not only in thus redeeming the past, but in testifying to the greatness of the grace of God, which had not left him to go on in his evil ways. It was my good fortune, during some of the earlier years of my ministry, to be closely associated with him in Christian work, as he was a ruling elder in the church of which I was the pastor. And I rejoice in the opportunity now of bearing my testimony, before those who knew him in his boyhood, to his great worth and usefulness. Ardent and impulsive, sometimes beyond the boundaries which a calmer judgment would approve, his impulses were always good, and his ardor prompted by truly Christian and generous feeling. His special interest in all schemes of Christian beneficence ; his untiring sacrifices for them, and his efforts to win for them their rightful place in the regard of all ; and, more particularly still, his interest in the young, their proper education in scriptural truth, and their proper discipline in all the activities and self-denials of Christian work, and his marked success in both these departments, have given him a place in the esteem of the church scarcely second to that of any man with whom I am acquainted. I greatly regret that he is not here to-day. He could have added much to the interest of the occasion by the reminiscences of his early life. I have often heard him relate, with great spirit, one incident in

the history of this church to which no allusion has been made to-day, and which ought not to be omitted. It was here, he said, that the first collection was made for the use of the American Board, in the organization of which his father had borne so prominent a part. The receipts were carried to the parsonage in a "red bandanna," and then the household all gathered around the table on which it was spread, eager enough to see what was the result of this first appeal on behalf of the heathen. The contents were varied indeed,—coins of every hue and value, pencil-cases, trinkets, and even sailors' jack-knives. Around some trifling gift—a plain gold ring, I believe—was wrapped a paper with the following homely rhymes, as nearly as I can remember:—

"I give, but oh, my gift's so small
It's like not giving you at all;
Before my years shall all be told
I hope to give a hundred fold."

For these two men, Mr. Chairman, and probably for others whose names I do not know, we are indebted to this church, and I am happy to mingle my acknowledgment of this debt with my congratulations for the past and good wishes for the future.

REMARKS OF REV. PAUL COUCH, OF JEWETT
CITY, CONN.

Brethren and sisters, beloved in the Lord. So I am at liberty to say, and so I should be at liberty to say if called to address Christians a thousand miles in any direction

from this place. It is with sadness I think that nowhere could I be a greater stranger than here, the place of my birth, and amid the scenes of my early intellectual and Christian training. You have been happy to-day in your review of the past. But to me it has been a day sad and lonely. I have known something of the past; but how of the present? Is this home? It is, and it isn't. The hallowed ground remains; but all else how changed! This house and its appurtenances, — that organ, — what would that man of God whom you praise so much, say, if he were here? — though the organ is well enough if it aid us in devout aspirations. Times have changed, and we are changed. I remember the old meeting-house, the square pews, the high pulpit, the deacon's seat in front, and the sounding-board above; most of all I remember the man who made the board to sound, and the people to think. Dr. Spring was the minister of my childhood and youth; and by him, in connection with my honored uncle, who in some sense might be called his colleague, was my theological creed determined and my notions of Christian experience formed. Instructed at the Seminary in Andover, and after forty years of professional life, in which I have joined respect for the wise and good with entire freedom of thought, I go back to those early days, and feel that then the foundation was laid for me, — that substantially as I was taught then I think and believe now. Dr. Spring was a teacher of theology, and his people learned from him to look at truth as a system, and to distinguish its parts and relations. He was a man of great strength and boldness (fearing God, but not man), uttering truth with authority, with great plainness and discrimination. He made strong work;

hence the old North Meeting-house had its distinctive name, — "The Iron Works." His were the words of the wise, which are as goads, or as nails driven by the masters of assemblies. They stuck fast in the minds of his hearers, and goaded them to thought. His sermons were talked over and conned till they became common property. What hours of eager thought were spent in my uncle's chamber, by the brethren and sisters of the church, reviewing his sermons, expressing convictions, inquiring, and confirming one another in the faith! There, too, the doctor himself was often found in earnest conversation, discussing strong points of theology, and in a way that made the man of suffering forget his pains and forget himself in grand contemplations of the divine government. They were kindred spirits, — of the same doctrinal faith, and of like Christian experience. And now, brethren and sisters, God bless you, and make your future better than the past! And God bless you, too, my dear brother! I heard you this morning with deepest interest, wondering most of all that you should delineate so accurately that man of God whom you had never seen. Whence, thought I, hath this man this knowledge? Is it by inspiration, or has some one told him? From whatever source your knowledge, by whatever helps you wrought, you are right. Dear brother, you have recalled Dr. Spring and placed him again before his people. As your conceptions are so true, and your delineations so just, keep the model before you and profit by it. Shall I say, let the mantle of Elijah fall upon Elisha? Yes, and more. By the inspiration of the spirit may Elisha excel Elijah; and both together in the appointed time stand with the people of their charge in the presence of God with exceeding joy.

REMARKS OF REV. LEVERETT GRIGGS, OF BRISTOL,
CONN.

I have the privilege and honor of a share in the exercises of this occasion because I was with you awhile in the revival of 1831. A period of thirty or forty years generally appears brief in reviews. But for some reason—I can hardly tell why—1831 seems far distant, and the scenes in which I then mingled with some of you are dim and misty before my mind. And yet I remember some things very distinctly, and with great interest. I have a vivid recollection of Father Milton, with his stentorian voice; of Dr. Dana, with his marked dignity and reserve. Among the laymen I remember Bartlett and Whipple, and some others; and of the good women not a few, concerning whom I can say, as Paul did of Sister Phebe, "She hath been a succoror of many, and of myself also." I have a Bible, with a precious note attached, that I received from a circle of young ladies whom I was accustomed to meet for religious conversation and prayer. That Bible has lain open before me in the composition of hundreds and hundreds of discourses, till at length being nearly worn out, it has given place to a more substantial volume. And I have many other books purchased with means furnished by the elderly ladies. Thus you perceive I have very pleasing and lasting memorials of the revival of 1831.

Were I to indicate *the cause*, instrumentally, of that season of religious interest, I should refer you to the New Year's sermon, by your pastor at that time. It was from the text: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things

which are before," etc. The object of the discourse was to urge the people to higher attainments: 1. In Knowledge; knowledge of God, of Christ, of the Holy Spirit, and of themselves. Then followed some judicious counsels and cautions with regard to books, the principal source of knowledge. 2. In Holiness; not to rest satisfied with present attainments, but to possess the mind of Christ more fully,—yea, to be filled with all the fulness of God. 3. In Usefulness; they should strain to be useful by example, conversation, counsel, prayer, and charity. This sermon sweeps over the field of Christian experience and labor in a manner well calculated to arrest the attention of people standing on the threshold of a new year, and set them forth aright.

The *means* of increasing and extending that interest till it pervaded the entire city, were: 1. The constant and well-directed labors of that same pastor. His discourses, prepared with so much care, and delivered with such tender and affectionate earnestness, *in demonstration of the Spirit and of power*, and made weighty by his loving and blameless life, came down upon the hearts and consciences of the people, *as the dew of Hermon*, and *as the dew that descends upon the mountains of Zion*. Oh, if ever there was a man that ministered at God's altar, of whom it might be said, he "allured to brighter worlds and led the way," that man was Dr. Dimmick.

2. A spirit of prayer and Christian activity pervaded the church. Prominent among the laborers was the pastor's wife. She had more time than most ladies at the head of the family to devote to active duties outside of the domestic circle, and she had rare gifts for the discharge of those

duties. Her warm-hearted zeal, efficiency, and high intelligence qualified her for great usefulness. She was very active in the Sabbath school, in female circles, in neighborhood meetings, and in meetings for anxious inquirers. When persons came to the house of their pastor to seek spiritual counsel and direction, if he were absent or engaged, Mrs. Dimmick was always ready to guide such inquiring souls and bear them in the arms of faith before the throne of grace. Through his entire ministry, Dr. Dimmick was more highly favored, perhaps, than most of his brethren, in having a helpmeet in his spiritual work; though you must allow me to say that ministers generally have just the best wives in the world. I hope you, laymen, can all say the same with regard to your precious treasures.

3. Another individual, who was of great service in the revival of 1831, was Amos Pettingell. He was a son of one of your deacons, and a young man of so much talent and genius that Newburyport should always cherish his name and memory with proud satisfaction. He was one of the best scholars that ever graduated at Yale College, and one of the brightest lights that ever shone in the Christian church. My acquaintance with him commenced at Monson Academy, where he was assistant teacher; and afterwards he was my loved and honored tutor in college. He never regarded himself as a Christian till after his tutorship closed. But while an officer in college he led the devotions of the chapel in his turn, and his prayers were remarkable for copious and felicitous quotations of Scripture. The pious members of college esteemed him as a good man, though he was not connected with the church.

But early in 1831 he became *a new creature in Christ Jesus*, and from that time forth he was *a burning and shining light*. He at once left the study of law, and commenced preparation for the ministry. The spring vacation he spent here at home in the midst of your revival. Never have I known one more engaged than he. Oh, how earnestly he did plead the cause of Christ both publicly and in private, and how eagerly did multitudes hang upon his lips! His labors resulted in great good.

In a delightful interview, I referred to his devotional exercises in the college chapel, and inquired how he became so familiar with the Scriptures, and so gifted in prayer. He said it was owing to his mother. When he was about to leave home she enjoined it upon him never to let a day pass without reading a chapter in the Bible and engaging in prayer. "And," said he, "all through my college course I could never retire at night till I had perused the sacred volume and bowed down in prayer before God." Remember this, ye who are parents, and imitate the example of those holy men and women who have gone before. *Bring up your children in the nurture and admonition of the Lord*, and rest assured that the covenant-keeping God will not suffer your labors to be in vain. *In due season you shall reap if you faint not*. At the close of the vacation Mr. Pettingell returned to New Haven to resume his studies preparatory to the sacred profession. In a few weeks he was arrested by acute disease and soon carried to the grave. His resting-place among the departed worthies of Yale College is marked by a monument reared by his friends in that institution, and terminating with a broken shaft to indicate his sudden and untimely death, — untimely when we

consider the interests of learning and religion here on earth, but timely when we contemplate the service of those who are called up higher !

On reviewing the past century we have been led to reflect on the wonderful works of God towards this people, and on the bright example of many who have been honored in the service of Christ. May their mantle fall upon us, and may we be enabled to walk in their footsteps, and be *followers of them who through faith and patience inherit the promises*, — followers, till with them we shall stand on Mount Zion with songs, and with everlasting joy upon our heads.

LETTER FROM GARDINER SPRING, JR., NEW YORK.

NEW YORK, 4 January, 1868.

REV. E. W. ALLEN, — MY DEAR SIR : —

My father, Rev. Dr. Spring, desires me on his behalf to express to you, and the committee you represent, his thanks for your polite invitation to the Centennial Anniversary on the 22d inst. Father's advanced age and infirmities render it impossible for him to unite with you on this interesting occasion. He desires me to add that if he finds strength to write you a letter containing any thoughts that may be useful and acceptable at your meeting he will do so. Of this, however, there is not at present much probability, as his sight is very imperfect and his health and strength much impaired. In consequence of his present condition, he is unable either

to read or write, and I am obliged to act as his amanuensis.

Very respectfully yours,

GARDINER SPRING, JR.,

24 Pine Street.

LETTER FROM NEHEMIAH ADAMS, D. D., BOSTON.

BOSTON, January 18, 1868.

REV. W. A. MCGINLEY, — MY DEAR SIR: —

I find myself unable to comply with your invitation, and beg to send you these few lines.

In the year 1829, being a member of the senior class at Andover, I was invited to spend the May vacation and preach for your pastor, Rev. Dr. Dimmick, who was leaving you for a season to recruit his health. With two written sermons I entered upon the formidable work of ministering for five weeks to one of the largest and most intelligent congregations in New England. In doing so, I gained my first impressions of ministerial labor and of the pastoral office. The recollection which has always prevailed over every other pertaining to those days is that of kindness and love on your part. It gave me a good idea of the sovereign mercy and love of God, because I could not account for it, being conscious only of weakness and insufficiency. It was my first taste of that relationship as pastor of a church, which has ever been to me exceedingly sweet and pleasant. I wish that it were proper for me here to recite the names of people who by their great kindness became identified with my earliest associations

with the work of the ministry. Most of them are with Christ. Your former excellent parishioner, Philip Bagley, Esq., gave me a home in his family while I was with you; a man who, with the manner and the whole exterior of one who faithfully and kindly exercised the office of sheriff, had a warm heart, a large knowledge of affairs, and, having served at Bunker Hill, an inexhaustible fund of patriotic feeling. I remember the interest with which he pointed out to me a remarkable phenomenon in your principal street. Looking east, the foliage of the shade-trees seen in a long line, with the full moon behind them, gave a wonderfully perfect outline of Andrew Jackson's features. The perspective made it seem resting on the earth, as though just coming out of it. There are some of your highly respected fellow-citizens who I have sometimes supposed may have received a bent, or tone of patriotic feeling from that vision of their youthful days.

This leads me to say that I was invited, at the time of my labors with you, to deliver the Fourth of July oration, which was duly listened to, as the reporters say, "with marked attention" in your meeting-house, and a contribution was made for the American Colonization Society. I would not say a word, seemingly, to cast any reflection upon the good people of those days; but a committee did wait upon me with a request to furnish a copy for the press. By an act of preserving mercy I was kept from doing so. Professor Stuart, who was accidentally a hearer, afterward applauded my decision.

These recollections, with many others, childlike, and perhaps childish, make Newburyport and the North Congregational Society very dear to me. Those May days

which I spent with you gave a flavor of spring to my first efforts in pastoral life, and you will forever be identified with happy and profitable impressions and impulses of youthful days.

That you and your children may at last be gathered with the goodly company who wait for us above, is the prayer of

Your obliged servant and friend,

NEHEMIAH ADAMS.

LETTER FROM SAMUEL SPRING, D. D., EAST HARTFORD, CONN.

EAST HARTFORD, CT., Jan. 7, 1868.

REV. AND DEAR SIR:—

Yours of 1st inst., inviting my presence at the Centennial Anniversary of the North Church in Newburyport, was duly received. Please accept my thanks for the courtesy.

It would afford me sincere gratification to mingle with the friends of the North Church on that occasion; but my age and infirmities forbid the enjoyment. Providence has issued an imperative injunction which I may not disregard.

My reminiscences of the dear old church, however grateful to myself, would be of little or no interest to the audience that may then assemble. All that I am, and all that I have ever done for the best of causes, I owe to the instructions received in that church, and to the undiscouraged faith and efforts of the venerated father and mother whose memory is still warmly cherished by the small num-

ber of their cotemporaries who survive them. The children of such, and the members of other congregations have not forgotten the patriarchal simplicity, and faithfulness and devotion to the religious and temporal welfare of the town so long exhibited by my beloved parents.

My heart will be with you on the 22d, and my prayer shall be that the glory of the latter house shall exceed the glory of the former, and the mantle of departed loveliness and worth rest upon those who now fill the places they so long and so well occupied.

With respect and affection,

SAMUEL SPRING.

LETTER FROM PROF. J. C. WEBSTER, WHEATON
COLLEGE.

WHEATON, ILL., Jan. 13, 1868.

DEAR BROTHER ALLEN:—

Your kind favor of the 1st inst. has been received, and I was glad to recognize in its signature that of a friend of many years' standing. I feel highly flattered also by the invitation of your committee to be present and take part in the celebration of the Centennial Anniversary of the North Church in Newburyport; and did not imperative duty seem to render it inconsistent, it would afford me the greatest pleasure to comply with your earnest request. I can think of hardly anything that would give me equal satisfaction.

Some of my earliest and most profitable recollections are connected with that church, resulting from my honored father's acquaintance and occasional pulpit exchanges

with the venerable Dr. Spring, with whose name I became familiar, and whose most salutary influence I felt in very early childhood. And those early impressions were nourished and strengthened by the subsequent influence of a more familiar and personal acquaintance with Rev. Dr. Dimmick,—so correct in his diction, so affable in his manners, so reformatory in his principles, so faithful in his preaching, that few ministers, in my opinion, have come so near a model pastor. Everything about him was winning, and nothing repulsive.

I feel deeply interested also in that church from the fact that numbers of my own kindred have been for many years, and still are, connected with it. I should love to share with them and other friends in the very pleasant occasion which you anticipate. But that which would render it a season of most thrilling interest to myself personally would be the recollection of my own ordination vows; since, on that spot, though under another roof, I received the imposition of sacred hands, when I was set apart to the holy work of the ministry; and there my own lamented father performed his last ministerial work on earth in the preaching of the ordination sermon; and there the Secretary of the American Seamen's Friend Society gave my instructions as chaplain to sailors in Cronstadt, Russia; and there, too, was unfurled from the front gallery, with magic effect, that beautiful Bethel flag, manufactured by ladies in Newburyport, and which I had the happiness to see afterwards unfurled for the first time on shipboard, at the mast-head of the old United States ship "Independence," in the port of St. Petersburg. It seems but yesterday, though it is now almost thirty-one years ago. And

it still affords me pleasure to think that, providentially, I have been allowed to have so humble a niche in the goodly temple of the old North Church.

I know well, also, that her history has been one of marked divine favor. She has brought forth much fruit to the glory of the Great Head of the church. Precious to her have been the visitations of the Holy Spirit.

I can only repeat my expression of sincere regret that I cannot be with you on the 22d, and my most earnest desire that the Great Head of the church may be present on that occasion, so that the church may enter upon her second centenary with cheering prospects of increased usefulness, and continue to be a power in that goodly old puritanic city, to serve as a perpetual breakwater against the influx of a vaunting rationalism, infidelity, and free living, that threaten to render so many of the cities of New England what the cities now are where once flourished the seven churches of Asia.

Truly and affectionately yours,

J. C. WEBSTER.

LETTER FROM WILLIAM ALLEN, ESQ.

HAVERHILL, Feb. 21, 1868.

DEAR BROTHER :—

I send you the copy of a letter which I received from my eldest brother, William, late Secretary of the Territory of New Mexico. His health is very poor; and, after expressing his regret at absence from this cause, from our Centennial (to which I gave him a formal invita-

tion), he says, under date of "New Haven, Missouri, Feb. 2, 1868": —

"Hardly anything would have delighted me more than the power to have been with you at the Centennial of the church which brings up to my mind so many pleasant recollections of my boyish days. The stalwart figure of Dr. Spring rises up before me. I see it beneath that portentous sounding-board, which I was firmly of opinion would not move such an old oak as he was, even had it come down with a crash upon his head; the *rungs* of the old-style pews I used to wrench round, ringing them in accord with the sounds of the 'last bell.' Then there was that immense leaf, intended as a table, spread out before the deacon's seat, which held, — did it not? — Deacons Hervey and Eaton. I had an affection for that old building. Any other shape or arrangement of seats, with their reticulated sides, different dimensions, and shapes, — some seating you with your face to the minister, some sideways, and some with your back, — for long I resented as an offensive innovation. In the days of such meeting-houses, the hearer generally had the root of the matter in him, and wanted no artificial aids of studied rhetoric and the sight of the preacher to keep his attention, or himself warmed up to the proper point. It was enough to hear the spoken word. He needed no stoves nor heated air to keep him warm. What prodigies the older generations performed, in midwinter, sometimes sitting out a whole day in an area about as bleak as Grasshopper Plains, without a spark of fire to take off the chill, except what was in their hearts and souls! But what I always and especially associate with that old house was its central figure, that great and

good old man, who so long did his duty to God and man in it; who, when I first began to know him, was one of the most majestic and venerable of men. To us boys he was not, by any means, altogether awful; for when he brought us, on Thursday or Saturday afternoons, into the little chapel at the south of the meeting-house, to teach us in good orthodox Bible doctrine, he would mix his instructions with delightfully sly, shrewd, and humorous remarks, and a kindness of manner, which made us love as much as we respected him. His doctrine was thought harsh by not a few. I heard a gang of sailors, who were one day passing the house, call it the 'iron bars,' in reference to this fact; but so far as it dealt with man as a creature prone to evil 'as the sparks fly upwards,' it may be doubted whether you can substitute anything better for it.

"So far as I can see, the older the United States grow, the stronger is the proof of total depravity. In Missouri, to-day, we are under the government, in State and county, of a coarser banditti than infest the Papal States or Calabria. They are men such as in Newburyport, in Dr. Spring's days, would have been sent to the county jail or State prison, or had their backs warmed at the whipping-post, with the hearty approbation of that just, sin-hating, and especially hypocrisy-hating, old man."

THE following hymn, composed for the occasion by Mr. EBEN WHEELRIGHT, a member of the church, was sung : —

One hundred years ago !
The solemn words are said !
The men that trod this ground
Are numbered with the dead.

They planted here this vine,
With vows and tears did pray ;
In clusters rich and fair,
We see its fruit to-day.

One hundred years ago !
And still Christ's altar flame
Ascending wafts on high
Sweet incense to his name.

Through all the track of years
This living flame shall glow,
As bright as when it shone
One hundred years ago !

SKETCHES OF HON. WILLIAM BARTLETT AND
MOSES BROWN, ESQ. BY EBEN WHEELRIGHT.

It seems proper to mention the name of the Hon. WILLIAM BARTLETT, who for many years was a member of the North Congregation, and whose great liberality towards the Andover Seminary made him its principal founder. This gentleman was an eminent and very successful merchant in Newburyport, and contributed largely to its welfare and prosperity. His integrity was proverbial; but

his sense of justice, always awake to action, was thought by some to make him more rigid in his exactions from others than was consistent with the more amiable attributes of generosity and charity. He did not believe in being charitable to idlers, nor did he think that a pecuniary obligation, once incurred, could be shaken off at the pleasure of the debtor; but, after the admission that he was sometimes more severe in his requirements than could well be justified, it was certain that he relieved the wants of many in private benefactions, while the profusion of his gifts to Andover obliged him to curtail his charities in other directions.

Mr. Bartlett was a man of uncommon intellect. His education had been defective; but his vast powers of observation, and the intuitive sagacity, by which he seemed to know at once the character of men, enabled him to carry on his business to great advantage. He never made a profession of religion; the standard of Christian duty in those days was so high, and especially in the North Church, that he never felt confidence that he should so honor the cause of Christ as to warrant him in making the sacramental vows. Yet his mind was deeply serious, and, under the searching ministry of Dr. Spring, he was most attentive to all the external duties of religion. The Sabbath was sacredly observed, and all the institutions of religion claimed and received his deep reverence and regard.

Dr. Spring possessed a strong influence over the mind of Mr. Bartlett, who was naturally fearless, independent, and self-reliant; no other individual could probably have inclined him to do so much for the cause of Christ. Yet there can be no doubt whatever that this cause was dear to

the heart of this eminent man ; and that he had in view the glory of Christ and the salvation of men was evident in his desires that the young men of Andover should be devoted laborers in the vineyard of Christ. He rejoiced in the high tone of piety which prevailed at Andover ; and his largest desires were accomplished, when, in missionary zeal and in defence of gospel doctrines, its professors and students stood forth among the noblest champions of truth and the most faithful servants of Christ.

His hospitable mansion was the frequent abode of Dr. Griffin, for whom he had a peculiar regard ; also Professors Porter, Woods, and Stuart, in whom he had entire confidence, and who always sought his spiritual good. It is estimated that his gifts to Andover were at least one hundred and sixty thousand dollars, or fully equal to one-third of his property.

The latter years of Mr. Bartlett were spent in retirement from business and in the company of the friends he loved. He spent much time in reading his Bible, the works of Baxter, Watts, and Owen, and his mind was deeply engaged in meditating on the solemn themes presented in the word of God. His death was peaceful ; and at the great age of ninety-three years he passed away, leaving to his friends the consoling belief that, though his mind was not cheered by the lively hope of forgiven sin, he was yet, through grace, made a partaker of those blessings he so ardently desired to confer upon his fellow-men.

His remains were followed to the grave by a vast procession of his fellow-citizens, who revered him in life, and desired to honor him in death.

MOSES BROWN, ESQ.

MOSES BROWN, Esq., was another eminent parishioner of the North Church. He was a gentleman of the old school, of a sound mind and a most benevolent disposition. His means were large, and his charities liberal and diffusive. He founded the Professorship of Ecclesiastical History at Andover, and was always the generous benefactor, the wise counsellor, and judicious friend of this institution. Under the faithful teachings of Dr. Spring, he was led to deep and impressive views of religious truth, which in later life culminated in the hope of gospel faith and a public consecration of himself and all he had to the service of Christ. His character was singularly amiable, and no man enjoyed more perfectly the confidence and respect of the community in which he lived.

After a long life of usefulness, in which he was greatly assisted by his wife, a lady of rare excellence, whose memory is still revered in the city and among the friends of her home, he entered, as his friends have good reason to hope, the "rest that remaineth for the people of God."

He died Feb. 9, 1827, aged 84 years.

His remains are interred in Oak Hill Cemetery, in Newburyport, and over them a simple and beautiful monument, erected by filial love, contains the following inscription : —

"He sought not the honor that cometh
From man, yet he received it.
The wealth with which God crowned
His industry, integrity, and prudence,
Was consecrated to the Giver.
An associate founder of the Andover Seminary,

And its munificent benefactor,
He lived to see from this fountain
Of sacred science the streams of missionary love
Flow forth to the nations.
He was a father to the poor;
A wise counsellor, and eminently a peace-maker.
He came to his grave in full age,
'Like as a shock of corn cometh in its season.'

At seven o'clock, P. M., the church and chapel were thrown open for a social gathering, and were filled by a large assembly of old and young, who, with a pleasant evening, terminated a pleasant day.

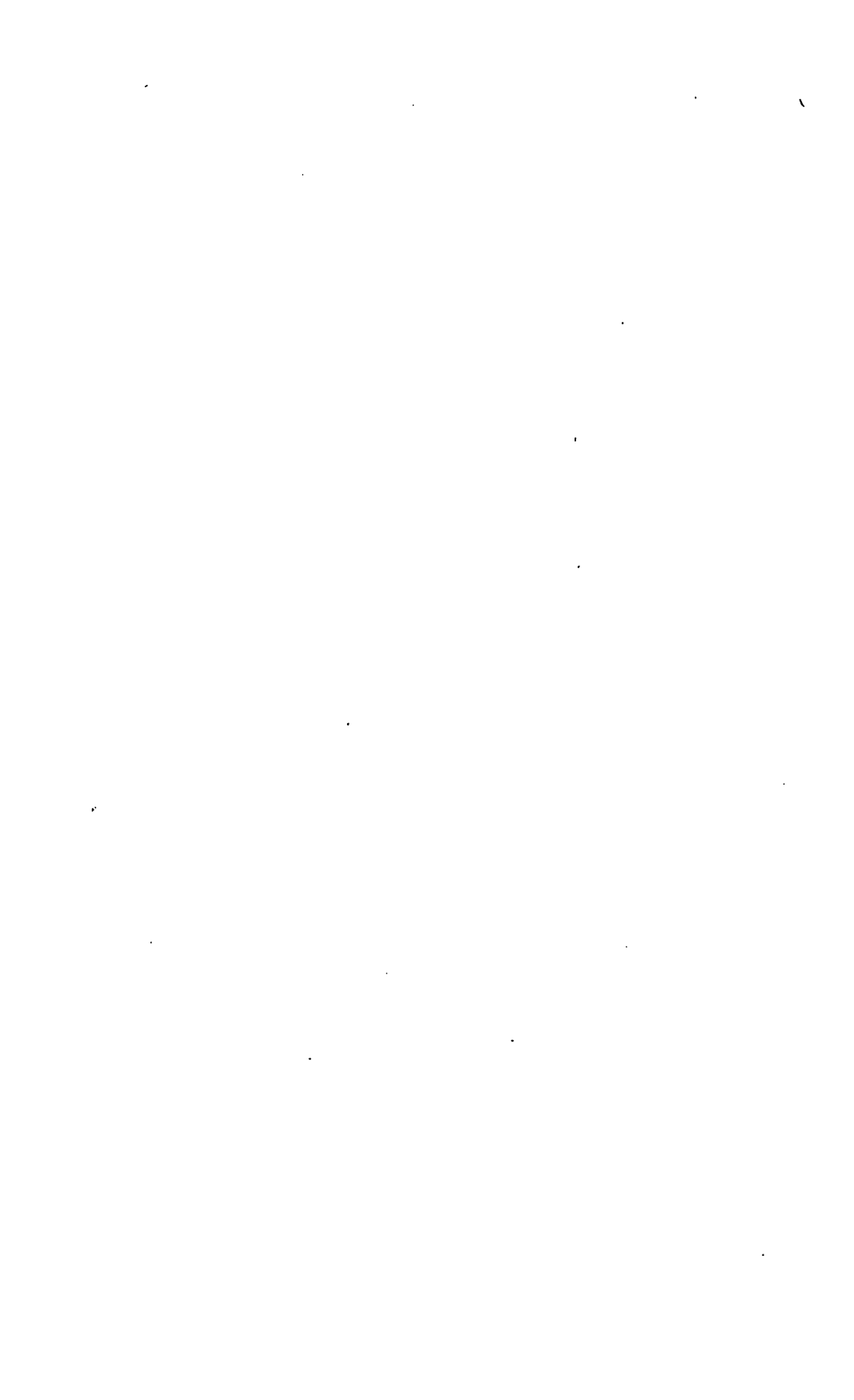
And now the review of our first century is ended. Ye fathers, whose names and legends we read on mossy tombs, men of an heroic age, made strong by the struggles in which our nation was born, and pure by the contest in which our faith was saved; we appreciate your work; we venerate your memory, and pledge ourselves to bear onward your sacred trusts, — the standards of the cross and liberty!

Ye children of 1968, we greet you from afar! As we look back to the days of our fathers, from this period, — memorable alike in the history of our Redeemer's kingdom, and in that of our native land, — we rejoice in this our day; but as we consider how you will read our names — the names of those strange old people — on old monuments and in mouldy records, we long for that prophetic vision which would give to our eyes the spectacles upon which yours shall rest. Will temples of our Lord dot the plains of India and China? Will the darkness of Ethiopia

be scattered? What changes of government; what social reforms; what elevations of the race; what triumphs of Christ's kingdom will you witness? But these things are hidden from our sight. Alas! as we gaze upon the proud fabric of our rising nation, which has proved itself strong, even amid cleansing tempests generated in the hot atmosphere of its own corruption; as we look upon our flag, so recently hallowed by noble blood, so beloved, so ablaze with lofty meaning, that we feel it to be rather a prophecy of some ideal state, than a fact to our own, and see so many swelling millions beneath its folds, blind as beasts of the field to its meaning and intent, using its privileges to destroy its possibilities, who take license for liberty, dollars for prosperity, and the shout of a mob for the voice of God; as we survey the growing kingdom of our Lord, triumphant over "principalities and powers," and look back over history, — that the unbidden thought should rise; perhaps we are blessed in the hiding. Your fathers' blessing on your heads! May your day be the future of our hopes and prayers, and not of our fears. When we meet, we will recall the providence of God, only to join, we believe, the more heartily in that song of all the centuries. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints; who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."











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